INEBRIETY

ITS SOURCE, PREVENTION AND CURE

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INEBRIETY

ITS SOURCE, PREVENTION, AND CURE

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INEBRIETY

Its Source, Prevention and Cure

By

CHARLES FOLLEN PALMER

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SOURCE, PREVENTION, AND CURE

BY

CHARLES FOLLEN PALMER

NEW YORK CHICAGO TORONTO

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1898

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I

THE NERVOUS-MENTAL ORGANIZATION

I

The Nervous-Mental Organization

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The Distinction Made by Medical Scientists between Hereditary and Acquired Inebriety

The Possibility of Altering the Constitutional Temperament by Suitable Education

I

THE NERVOUS-MENTAL ORGANIZATION

MORBID CONDITIONS AND PERVERTED SENSATIONS.—All intelligent persons unite in believing that the entire nervous force constituting the nervous organization is generated within the ganglionic centres of the brain, and that the brain is the physical organ of the mind. Obedient to the impulse therein given, this imperial and multiform system, embracing millions of nerve-cells, exercises its functions in the production of all the mental phenomena.

Under the varying transformations and modifications of the nerve-sensations are evolved our ideas, feelings, moral perceptions; through these we acquire the faculties of attention, memory, comparison, judgment, and the desires and volitions. The passions—love, hatred, fear—and the will are influenced by their alternating activity. With every movement of the mental processes there is a change, alteration, or loss of nerve-element, and the basis upon which its healthy equilibrium rests is healthy blood and pure air.

The primal force which produces activity in this subtle piece of mechanism is purely spiritual, and is derived from the first great Source of all created matter;

but the exciting causes producing its manifold phenomena are spiritual, psychical, and physical, and these are constantly arising through association with altering conditions within the body, with external objects, and with objects that are neither corporeal nor material.

The Characteristics of Nerve-influence.—From the lowly forms of animal life, whose nerves produce only reflex action in its simplest expression, upward through every series of progressive development, with the superaddition of nerve-centres, which add to the complexity of nerve-function, there is accumulated evidence that every such additional centre furnishes a source of new power, potentially capable, within certain limits, of modifying the action of the subordinate centres, yet nevertheless incapable of wholly negativing their specialized functions. Thus the organic nerve-cell presides over nutrition, and so far as the simple vegetative growth of the animal is concerned, its action is all-sufficient; but in order to connect simple and organic growth with the phenomena of animal life an additional centre of force is needed, and there are evolved the reflex centres of the spinal cord, which unite vegetative growth with animal action. The sensory centres being next evolved, there is the possibility of sensory being added to organic and reflex action. There is no consciousness of life, of motion, or of sensation; but evolution goes on, and the brain becomes the centre of that conscious energy which presides with such mysterious power over the thoughts and actions of man.

To understand fully the operations of the brain ne-

cessitates a knowledge of the functions of the spinal and sensory centres; for there are many acts performed by man which bear the semblance of conscious volition, yet when correctly interpreted only give evidence of automatic action of the reflex centres of the spinal cord and sensorium. While a few cases have been reported in which apparently limited nerve-action resulted without the existence of the proper nerve-elements, such as fibres and cells with their prolongations, yet it is an accepted fact that nerve-force exists only within the boundaries of the nervous structure, and that this nerve-force is generated not only in the cells, but also in the fibres, as seen when they are at rest. For example, in a limb removed, oxygen or strychnia restores nervous energy after its complete exhaustion.

Nerve-force is not generated by any volitional effort. As magnetic, frictional, and statical electricity are only different forms of expression of the same energy, so simple impression, sensation, ideation, emotion, and volition are but different forms of expression of the same nerve-force and come from the special molecular structure of the organ through which they are manifested. This unity of nerve-force precludes its intense expression in more than one way at a time, so that if there is great bodily fatigue, mental work is impossible, and vice versa; neither can volition hold full sway in the presence of deep emotion.

Nerve-energy is transformed into motion, as evidenced in muscular action; it is also transformed into heat, but it is not known whether this is an immediate or a secondary result. There are a few instances recorded

which seem to show its transformation into light, and it is well known that in certain animals electricity is the direct result of its metamorphosis. From these data the conclusion seems authorized that at least a partial correlation exists between the physical forces and the energy resulting from nerve-action. It is important to remember that the character of nervous and mental phenomena is determined by the condition of the nerve-centres, whether the condition is one of development of the centres themselves or of modification by disease or by foreign substances. The existence of the spinal cord alone predicates the possible existence of automatic reflex action, which, though unconscious, gives evidence of the use of means to a special end. Add to the spinal centres the medulla oblongata, and there result the involuntary and unconscious coördinate muscular movements of respiration, swallowing, coughing, and simple exclamation. Unconscious sensations of pleasure and pain, of taste and hearing, come by the addition of the annular protuberance, while the four medullary tubercles at the posterior surface of the annular tuber alone give visual power. The cerebellum coördinates the muscular movements of the body, while the cerebrum not only determines the nature of the mental life, but it alone is able to bring the varied sensations of nervous action within the domain of consciousness. The existence of these several general centres is therefore necessary in order that the many acts of human life may be performed; and as a necessary corollary it is found that in proportion as any centre is undeveloped, diseased, or modified, nervous

or mental action will be changed, limited, or arrested. That mind is influenced by and is dependent on the physical condition of the brain is again evident when we remember the effect caused by poisoned blood on all mental expressions. Hashish, opium, and alcohol, for example, weaken the will, exalt the automatic action of the brain, disturb perception, exaggerate self-consciousness, distort the emotions, dethrone reason, and cause moral turpitude. Diminish the normal blood-supply to the brain and the mind changes its character; restore the needed amount and the mind promptly responds to the altered condition.

Old age, injury, fatigue, anything which impairs the normal nutrient action of the nervous centres of thought, directly modify intellectual and moral manifestations; and the conclusion is irresistible that every psychical manifestation has a physical antecedent, and that cause and effect are as certainly established within the realm of mind as of matter. To explain the how and the why of mental action as a result of physical conditions is impossible. It is an ultimate fact, and as such is beyond explanation, as much so as how electricity comes from the union of metals with an acid, or how life springs from a seed, or perfume from a flower.

The effects of impure air on the nervous system are well exemplified in the case of young resident medical officers in hospitals, one and all of whom, more especially if their animal vitality is still further lowered by overstudy, have their capacity for recuperation sometimes deteriorated to such a degree that if they get a flesh-wound it is almost certain to become a suppurat-

ing sore, and so bad a one that, notwithstanding the application of the most powerful therapeutic agents in the pharmacopœia, it will sometimes resist healing so long as they live under the hospital roof; whereas it heals rapidly, without assistance of either balm or lotion, so soon as they transport themselves into the pure, strong, fresh air either of the seaside or mountain-top.*

Natural Inheritance in Connection with Physical and Moral Disease.—The masterly labors of Galton and Ribot have established the fact that a general law of heredity obtains in the mental as well as in perceptive and physical life. Its influence is undisputed by all intelligent persons in forming the character of instinct, perception, intellect, will, and control over the appetites and passions, including all the moral impulses, either normal or abnormal, and the pathological conditions to which the physical and mental life are subject. This law invokes an analysis of the physical and mental antecedents which give the bias to the criminal's individual character and which so irresistibly impel him to crime.

Testimony is conclusive in establishing the heredity of many neurotic diseases, such as a simple nervous temperament, neuralgia, chorea, hysteria, hypochondriasis, inebriety, criminality, and insanity. Assuredly it is a fact which none can deny that the offspring of nervous, insane, epileptic, inebriate, consumptive, scrofulous, or criminal parents are more liable to develop some special form of disease than those whose parents are free from any vitiating cause. They have organi-

* William G. Stevenson, M.D.; Dr. George Harley, F.R.S.

zations which render it not only more possible, but more probable, for ancestral vice to appear, although the particular form which this vice may assume is not necessarily determined by the parent. Many neurotic diseases, like physical forces, are correlatives of one another. They are metamorphosed oftentimes in their transmission, so that what was neuralgia in the parent is chorea or hysteria in the offspring; or chorea or hysteria may be transformed into epilepsy, and this into insanity, and in a third generation develop phthisis, dipsomania, or criminality. Conversely, criminality or drunkenness may engender epilepsy or madness; and thus throughout the entire category of nervous manifestations testimony is adduced to sustain the fact that cause and effect are as invariable in the intellectual and moral as in the physical world, and that through heredity the physical, intellectual, and moral forces of the ancestor largely determine those of the offspring.

THE NEURO-PSYCHOPATHIC CONSTITUTION.—It is not the purpose of this treatise to enter into the comprehensive subject of nervous and mental diseases, but only to inquire into that one department of the nervous group of constitutional temperaments which in France is known as the neuro-psychopathic constitution, and that only in connection with one of its exaggerated forms,—inebriety,—involving as it does the happiness and success of so large a proportion of the human family. So intimately related is it to insanity and the neuroses that at critical periods of life it is very apt to develop into one of them. It is congenital,

or attributable to early interference with the normal development. At least seventy-five per cent. are hereditary.

Included within its subjects are to be found the most gifted, the most vicious, the weakest, and ordinarily the most unhappy of mankind. Chatterton, Goldsmith, Burns, Steele, Coleridge, Southey, Charles Lamb, and Cowper are instances of this perverted organic disposition. Dr. Folsom doubts if the compensation to society of such members of this family as Byron, Burns, De Quincey, and others is equal to the loss and injury sustained through the acquisition of the men who become the inmates of our prisons and almshouses and destroyers of home peace; and he quotes Clouston as saying that the world would be better off to lose the comparatively few ill-balanced geniuses, the hundreds of impracticable, unwise, talented men and women, along with the thousands of people who cannot get on, shiftless, intemperate, idle, improvident, and impracticable, in order to get rid of the diathesis.

It shows itself in infancy and childhood by irregular and disturbed sleep, irritability, apprehension, strange ideas, great sensitiveness to external impressions, high temperature, delirium or convulsions from slight causes, disagreeable dreams and visions, romancing, intense feeling, periodic headaches, muscular twitchings, capricious appetites, and great intolerance of stimulants and narcotics. At puberty, developmental anomalies are observed in girls, and not seldom perverted sexual instincts in both sexes. During adolescence there is often excessive shyness or bravado, always introspec-

tion and self-consciousness, and sometimes abeyance or absence of the sexual instinct, which, however, is frequently of extraordinary intensity. The imagination and imitative faculties may be quick. The affections and emotions are strong. Vehement dislikes are formed, and intense personal attachments result in extraordinary friendships, which not seldom swing around to bitter enmity or indifference. The natural home associations and feelings easily become disturbed or perverted. The passions are unduly a force in the character which is commonly said to lack will power. The individual's higher brain-centres are inhibited, and he dashes about like a ship at sea without a rudder, fairly well if the winds are fair and the sea calm, but dependent upon the elements for the character and time of the inevitable final wreck. Invention, poetry, music, artistic tastes, philanthropy, intensity, and originality are sometimes of a high order among these persons, but desultory, half-finished work and shiftlessness are much more common. With many of them concentrated, sustained effort is impossible, and attempts to keep them to it result disastrously. Their common sense, perception of the relations of life, executive or business faculty, and judgment are seldom well developed. The memory is now and then phenomenal. In later life there is a ready reaction to external circumstances, even to the weather, by which they are usually a little exhilarated or somewhat depressed. They are apt to be self-conscious, egoistic, suspicious, and morbidly conscientious; they easily become hypochondriacal, victims of insomnia, neu-

rotic, hysterical, intemperate, or insane; and they offend against the proprieties of life or commit crimes with less cause or provocation than other persons. Many of them are among the most gifted and attractive people in their community, but the majority are otherwise and possess an uncommon capacity for making fools of themselves, being a nuisance to their friends and of little use to the world. Some exceptions get on fairly well if their lives are tolerably easy or especially well regulated. Their mortality rate, especially from pulmonary consumption, is high. In the critical physiological periods of life there is danger of breaking down.

Mental Disease.—There is a further development of the hereditary predisposition to nervous or mental perversion, with more or less evidence of the neuropsychopathic constitution. It is of two forms, the depressed and the mildly exhilarated, in either case amounting to simple melancholia or mild mania. Sometimes the two forms are seen in a single member or in different members of one family where mental degeneration has begun. The frequent association of pulmonary disease with these cases is possibly due to malnutrition in those persons living under the influence of more or less perpetual gloom, and to exposure and overexertion in those who are constantly and unnaturally excited, sleeping too little, and drawing upon their alert brains to the extent of exhaustion.

Misanthropists, communists, enthusiasts, reformers, useless people and worse than useless, common nuisances, criminals, saints, and heroes are found among

them. Undoubtedly in the case of criminals the tyranny of their organization deprives the intellect of the proper inhibitory power over the passions and evil tendencies, and yet with sufficient motive they can hold themselves considerably in check. It is only when the disease progresses into active insanity that the world is convinced that what it looked upon as meanness and wickedness was only disease. It seems like progressive development of character, except for the fact, generally overlooked, that it advances in a contrary direction to what would be natural, and is independent of normal development.*

THE INEBRIATE DIATHESIS.—The earliest teaching of the temperance reformer was that intoxicating liquors are dangerous articles; that multitudes of persons are so susceptible to the narcotic influence of alcohol that, whatever their accomplishments or station, if they drink at all they drink to drunkenness; and that the confirmed inebriate is a diseased individual undergoing the tortures of a living death, manifesting symptoms characteristic of the operation of an irritant narcotic poison.

The temperance enthusiast of latter days denies that inebriety is ever a disease, insists that the fault always lies with the drunkard, never in the drink, and that only evil-disposed persons and fools fall victims to the alcoholic excess.

With the former *well-informed* friend of the inebriate the physical phase of narcotic indulgence, the arduous

* Dr. Folsom.

and protracted character of the struggle of the drunkard for emancipation from his tyrannous taskmaster, is recognized.

With the latter *ill-informed* visionary there is no physical element in the matter,—nothing but wanton immorality, a wilful sin, or at the best degrading weakness, in taking the first drink after the evil is once recognized by the moral perceptions,—and he complacently declares that religious and moral determination and influences are alone of service in the reformation and cure of the inebriate.

The illustrious forerunner of temperance, Erasmus Darwin, two centuries ago, and Benjamin Rush, a century ago, besides other far-seeing and profound thinkers long before, knew and taught the truth. It is not the vicious, the ill disposed, or the poor who alone swell the great army of the intemperate; the most guileless spirits, the purest minds, the most unselfish souls, the loftiest understandings, and the clearest heads have gone down before the irresistible power of drink.

The refrain swells from ten thousand voices, "Men become drunkards because they drink." If ever this were true it is here; but in the language of Tennyson:

> "That a lie which is half a truth is ever the blackest of lies;
> That a lie which is all a lie can be met and fought with outright,
> But a lie which is part a truth is a harder matter to fight."

Men become drunkards through drinking, it is true; that is, drinking is the means by which they attain to a state of intoxication. Though a cause, drinking is

not the sole cause of drunkenness. It is in our country and in some other countries the principal means of intoxication. In other lands, and to a great extent among ourselves, opium and other narcotics are the intoxicating agents. There are many means used, by men and women who never drank and cannot drink alcohol in any form, to produce the toxic condition and give rise to the inebriate diathesis.

A case has recently come to light, the first instance known to medical science, of a phosphorus habit, used first as a nerve-stimulant. The patient, while in the army, felt some symptoms of nervous debility, and seeing the hospital steward give phosphorus to sick soldiers, he began taking it himself in the shape of pills. It seemed to put new strength and energy into his nervous system. He subsequently became a confirmed habitué to its use, and now he cannot give it up without his nerves suffering; he craves it as the drinker craves his dram, and is a complete wreck.*

The Relation which Disease or Injury Holds to Alcoholic Inebriety.—Disease may act as the predisposing, exciting, complicating, and protracting cause of alcoholic inebriety. The disease may be inherited or acquired. It is proverbial that the progeny of insane or inebriate parents frequently become insane or inebriate either at or near puberty or middle life, when the exciting causes are presented that develop the latent tendency. As many are born imbecile, epileptic, or idiotic because of some defect in the procreating power,

* Dr. Norman Kerr, F. R. S.

so many are born who inherit an inebriate diathesis; it is their sad birthright. They are the product of a defective and degenerate parentage. Of several hundred cases of inebriates whose ancestral records were noted at the Fort Hamilton Inebriate Asylum, over one third had either insane or inebriate parents, the latter being in excess.

While we may regard inebriety and insanity in parents as the principal predisposing causes of alcoholic inebriety in their offspring, we should also include among the predisposing causes of an hereditary character, only secondary in importance to those mentioned, *all neurotic tendencies, all hereditary diseases accompanied by degenerative changes*—congenital syphilis, tuberculosis, epilepsy, or other neuroses. The subjects influenced by such diatheses are born with a defective nervous system, and have a low resisting power to the degenerating inroads of disease. They are congenital neurotics; they have a natural tendency toward drugs, either stimulating or narcotic, and readily become insane or inebriates or opium habitués whenever a sufficiently exciting cause is presented.

In brief, then, any disease of an hereditary character acting either directly or indirectly upon the nervous system, while it may not be as important as hereditary insanity or inebriety in determining the channels into which the future life shall drift, nevertheless imposes upon that life a diminished resisting power to the use of alcoholic stimulants or narcotics, and so predisposes the individual to inebriety.

Let us now consider those conditions which may be

denominated the *exciting causes* of alcoholic inebriety, and we shall find they were *acquired* in the form of disease or injury by the person at some period of his life *antedating his inebriety.*

These exciting causes may operate upon a person predisposed by heredity to inebriety, and so precipitate or hasten a tendency that might have manifested itself later, or they may act upon one who has not any hereditary tendency to inebriety, but who becomes an inebriate from disease or injury.

These exciting causes may be divided into:

Direct, those that operate immediately upon the cerebrospinal axis, as cerebral concussion, fracture of skull with or without depression, sunstroke, cerebral syphilis, or other disturbance of the encephalon more or less profound; and

Indirect, any disease or injury not producing direct changes on the cerebrospinal axis, but localized outside of it, and operating upon it by reflex influence, viz., painful ulcers, neuritis, neuromata, urethral stricture, and dysmenorrhea; in brief, any distressing or painful condition, thus indirectly acting upon the nervous system.

In the experience of many, "head injuries" hold an important place among the direct exciting causes. At least one in six had received blows on the head, and forty-one of one hundred and twenty-three cases of head injuries recorded at Fort Hamilton were fractures of the skull; in four of these cases there was loss of bone. Twenty-one of the one hundred and twenty-three became *habitual inebriates*, the others *periodical inebriates.*

Syphilis.—About one in four of the cases entering the Fort Hamilton Inebriate Asylum are syphilitic. Syphilis is not infrequently the exciting cause of inebriety, more especially in the later stages, when the nervous system becomes involved.

Mental shock, resulting from sudden or excessive grief or joy, may be an exciting cause of inebriety, acting as it does directly upon the nervous centres by vasomotor disturbances. But while mental shocks, if they do not kill outright, may precipitate the subject of them into insanity or inebriety, and the first act of the insane may be an outbreak of intemperance or licentiousness in a person heretofore temperate and moral, these exciting causes of inebriety are insignificant when compared with

Neurasthenia, or *nerve-exhaustion*, a prolonged vasomotor disturbance of the cerebral circulation, resulting from *underfeeding* and *overworking* and *worry*, or other depressing causes producing physical weakness, want of mental energy, and almost total inability to perform the ordinary duties of life. Under these conditions alcohol is sought for its stimulating effect. It is the spur by which the tired heart and wearied brain are goaded on in the treadmill of routine and daily toil. It is for the neurasthenic we invent the "rest-cure," "massage," "systematic feeding;" and happy is he who seeks them early before the chains of habit and disease have made him a prisoner.

The social customs and tendencies of the age in which we live are oftentimes the foundation causes of neurasthenia, the fierce rush in the race of life for

wealth, position, and "that honor which comes from men" being so great that to outstrip our fellows the words "rest," "diet," "recreation" must be erased from our vocabulary.

If these premises which we have presented and endeavored to prove as to the relation which disease holds to alcoholic excess are correct, then we are warranted in drawing the following conclusion: *Alcoholic inebriety is often based upon and dependent on diseased conditions, which demand proper medical or hygienic treatment for their removal. The inebriate is a diseased person, and the disease has either preceded the inebriety or is dependent upon it.*

The Relation which Morality Bears to Inebriety.—The moral view has had full sway; the moral responsibility of the drunkard has been the topic of a century; institutions have been founded on the "moral basis," and society and law and, worse than all, the family of the inebriate have treated him not as a sick man, but as a moral delinquent.

The relation which morality bears to inebriety ceases or assumes a secondary position when inebriety is dependent upon diseased conditions. We do not by any means exclude those moral influences which operate on the higher and better nature of man. These restrain the inebriate from the worst features of his intemperate career, and are a very important element in the treatment, but they must be assigned to their proper place as only a factor in the measures of cure. The authorities of the church and all philanthropic bodies and individuals are co-workers in returning the

inebriate to his healthy condition, but these must accompany, not supplant, the hospital, the health institute, the physician, and the hygienic means used for his cure.

It is not extravagant to assert that the so-called moral treatment of the inebriate has been the great obstacle in the proper treatment of his case. The instances in which reproaches, imposed mortifications, insults, scoldings, contempt, criminations and recriminations, imprisonments, and other punishments have done other than to aggravate all the morbid manifestations, and to reflect back serious morbid consequences on the agents of such treatment, are so exceptional as to make them unworthy of consideration.

This injudicious conduct is the result of regarding the victim of a neurosis, of a defective inhibitory power of the brain-centres, of vitiated sensations, as having gone deliberately to work, through criminal self-indulgence and love of a degrading vice, through a wicked perversity against walking in the "strait and narrow path," through pure wilfulness, and all the other beliefs incident to minds trained in one direction, to make himself a drunkard, to continue a drunkard for the very love of it, and to refuse to be other than a drunkard, rather than exercise the self-control necessary to become a temperate man.

A recent medical scientist mentions the case of a soldier in the War of the Rebellion, who from being an amiable and good man, the pride of his home and family, anterior to his enlistment as a soldier, returned from the battle-field so altered in his moral conduct

that his relatives were disgusted and finally renounced him. He wandered from one soldiers' home to another all through the country, not being permitted to remain long in any on account of his conduct. He lied, stole, drank, told marvelous tales of his exploits, and among other things declared that he had a ball in his head, which, of course, was not believed. At his death an autopsy was made which proved the truth of his assertion. The poor man had been wandering around with a bullet in his head, suffering all kinds of moral degradation, the unmerited reproaches, contempt, and abandonment of wife, family, and friends, all because he had been so unfortunate as to be shot in such a manner as to interrupt the healthy working of his brain, causing the morbid manifestations attributed to his wickedness.

To prevent misapprehension, let it be known that we do not regard all drunkards as subjects of the disease inebriety. There are those who indulge intemperately who drink as they gamble—for mere pleasure, even though in their case the intemperate habit is apt in the long run to establish a permanent departure from health. The majority of drinkers are not diseased; there is no inherited diathesis or cachexia responsive to narcotic excitement. Exciting causes play as thickly around them, provocative temptations beset them as persistently, pain, grief, joy, and excitement try their nerves as severely as all these excitants harass the possessors of the narcotic proclivity; but the inebriate excitation expends itself in vain, and the inebriate storm passes over a constitution which is

unaffected because it owns no corresponding predisposition.

THE DISTINCTION MADE BY MEDICAL SCIENTISTS BETWEEN HEREDITARY AND ACQUIRED INEBRIETY.—There are writers who make a strong distinction between hereditary diseased conditions involving inebriety, and that state brought about through self-indulgence and association. They name the first dipsomania, and the other habitual drunkenness pure and simple.

Quain defines dipsomania as an irritability of the nervous system characterized by a craving, generally periodic, for alcoholic and other stimulants, and says that the occurrence of this form, as of other nervous diseases, may be traced in the family history of the patient, and that it may easily be and often is confounded with mere habitual drunkenness; that, while in dipsomania there is a fundamental condition which manifests itself irrespective of external circumstances of temptation, in habitual drunkenness the craving consists mainly in a desire to keep up a condition of stimulation to which the brain has become accustomed. The habit is the result merely of compliance with a vicious custom; there is no such periodicity or independence of external influences as is found in the true disease.

The symptoms of the latter, or true dipsomania, are described as an instability of character, indications of peculiar nervous irritability,—generally recognized as having preceded the distinct development of the crav-

ing,—an abnormal sensitiveness to the influence of stimulants through which at times very small quantities of alcohol produce appreciable intoxication. During the periods of craving the whole being is enthralled with this morbid desire.

The duration of the periods of craving is variable, but most commonly they last one or two weeks, while the remissions may continue from two to twelve months. Members of the household in which a patient lives can, indeed, often recognize the indications of a coming attack of the mania by a restlessness and depression which precedes any such indulgence. Moderate indulgence in a stimulant may bring on the morbid craving, but the desire is frequently developed without any such introduction. During the intervals the patient seems (except when the brain is weakened) to recover completely, and he generally displays great confidence in his ability to resist the tendency in the future. But even though compulsory restraint has been successfully enforced for a considerable period, the morbid tendency is seldom eradicated.

The Possibility of Altering the Constitutional Temperament by Suitable Education.—It will have to be admitted, therefore, that there is in the nervous-mental organization of the inebriate an inherent weakness, a diseased condition, which makes him more the creature of circumstances and susceptible to the influences which result in drink than would be the case in normally healthy nervous organizations.

In the case of numbers of individuals born into the world it would seem as if by the order of their being

they were exempt from all ordinary possibilities of becoming intemperate or insane, be the environment of life what it may. This phenomenon is frequently witnessed even in the offspring of the same parents, who differ widely as to their after destinies in life, some becoming inebriates or insane, and others healthfully growing into temperate, mentally capable, and successful men and women.

It would be greatly opposed to my purpose to suggest a plausible pretext by which one generation of a family can throw the odium of its moral and physical defection and failure in life upon the generations preceding it. Heredity has been defined as the sum of all the ancestral forces culminating in the individual at birth, at which time begins the hygiene or environment of life; and it is not too much to believe that in every individual birth there is a compensatory adjustment of forces in different directions, which practically amounts to an equality so far as individual happiness is concerned, and that *education does the rest.* The constitution that, under injudicious training and environment, tends in the direction of inebriety or insanity may be extraordinarily capable, under the rightful associations, of making a John Howard or a Martin Luther. The inheritor of the inebriate predisposition may by eschewing intoxicants, by simple and healthful diet, by the observance of hygienic laws, by the cultivation of the mental and moral faculties, and by the hallowed power of religious conviction, not only preserve a life unsullied by a single drunken blot, but rise to a height of usefulness and honor exceptional in its

character. It is only the accurate knowledge of his real tendencies and susceptibilities at the earliest possible period of his history that is requisite. Possessed of these, he can set about to devise an impregnable line of defense against revolt from within and assault from without; knowing these, he can fortify the weak places, he can make good his defects, he can keep in check the impetuosity of his passions, he can strengthen his self-control, he can seek support from the Source most powerful to succor him, he can employ with effect arms of power and precision.

The futility of censures or palliations is too apparent to need any apology in dwelling upon the transmitted basis of character. With these the inebriate has nothing to do, but simply with the knowledge of the physiological and moral pedigrees of at least two or three generations of the family directly preceding his own, so that he may be cognizant at the beginning of his life of his latent organic physical and intellectual disposition, and be enabled to make suitable selection of association and mental and physical discipline the best adapted to subvert and correct unwholesome and pernicious tendencies, and to encourage the growth and development of healthy latent intellectual organs and capabilities of the mind. If it were the uniform custom for each intelligent family to place on family record a chart of the approximate traits, characteristics, sicknesses, and general history of its living members, and of those of their progenitors into whose lives they have had some insight, their descendants would be informed of the influences at work within themselves

to mold their characters for better or worse, and could not plead ignorance when malevolent conditions conspired to foster and encourage natural dispositions in false directions.

In this knowledge and the subsequent conduct of the youth in the different phases of mental, moral, and physical activities up to the time of marriage is largely involved the earthly happiness or misery of unborn generations of humanity. If by wilful non-compliance with moral and physiological laws which influence the successful development of the individual he remits to these any portion of his own acquired moral, mental, and physical debts, for them either to discharge by painful exertion of right-doing, perhaps under unfavorable and depressing conditions of living, or to relieve themselves altogether by moral defection and subsequent remorse and misery, he most assuredly assumes a large responsibility in the character of their after lives. In the case of a goodly number of individuals who seem to pass happily through life without any apparent attrition of evil, how much may they thus unconsciously owe to the moral integrity of preceding generations who left the inestimable heritage of a healthy organization to their descendants!

We cannot doubt for one moment that many individuals born with defective nervous organizations, and corresponding mental-moral idiosyncrasies and morbid susceptibilities, have through favorable training in early life (perhaps in the greater number of cases more the result of fortuitous circumstances than of actual calculation and foresight) gone through life not

only with security from wreckage, but with credit to themselves and with advantage to the world at large; and, assisted by favorable marriage relations with healthy persons, have not only ignored the strain in their own lives, but checked the transmission of the faulty constitution to their children.

It is not unreasonable to believe that the mental energy or ambitious volition of the mind in successful moral-material directions, however small its showing may be at the beginning (and it is ordinarily very feeble and wavering in this temperament), can by training and cultivation be stimulated to give the needed impulse to individual efforts in the overcoming of constitutional inertia and perversion, and thus bring to light valuable self-conserving qualities that might otherwise be locked up in the human mind. Thereby all the dormant intellectual forces will be awakened into active participation in the work of a more satisfactory adjustment of the nervous-mental structure to the actual conditions of life, and consequently to an assurance of greater usefulness and happiness than would otherwise be the case.

II

THE INEBRIATE'S FIRST STEP TOWARD A CURE

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The Inebriate's First Step toward a Cure

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II

THE INEBRIATE'S FIRST STEP TOWARD A CURE

THE INEBRIATE IN HIS MORAL ASPECT.—"Be a man, whatever you do," is not unfrequently the advice which men who have achieved material success give to men who have gathered in an abundant harvest of failures.

This suggestion, urged almost to the point of imperious command, is quickly tempered, however, by a sense of the folly of expecting manliness from a man who has, perhaps for a lifetime, been insidiously ungrowing, and dissipating the substratum of manhood granted him by his forebears, themselves possibly more or less derelict in transmitting the qualities which comprise true manhood. To expect, therefore, any manifestations of it other than in an affected form from the intemperate, shrinking wretch to whom the advice is commonly given is as vain as to look for a mole-hill to evolve itself on the instant into a mountain. One experiences a sudden transition of feeling in the direction of pity for the man who, knowing his deficiency in this respect, assumes the affectation of manliness which he does not feel, more especially as we reflect how utterly beggared he is as he stands before us, destitute alike of money and of what is of infinitely higher value, moral manhood.

But where there has been no greater abuse of the moral nature than that involved in greater or less intemperance and folly, there exist through a merciful and kindly moral law stronger assured hopes of building up this fallen man, beggar as he is, to the full stature of manhood than with that larger class of morally blinded men who have built up a *moneyed success* in this life at the expense of every quality and trait of manhood (including intemperance in every form but that of drink) needed to begin the next; incapacitating themselves by a lifetime of insatiable greed, injustice, cruelties, self-flatteries, and gross egoism, from reaching that *real success*, comprehended in the divine economy, which is the growing result of rightful moral doing and gradually perfecting renunciation of selfish instincts in successive periods of the soul's existence.

Moral Status of Inebriates.—Chronic inebriates are rarely, if ever, wicked; they are weak, diseased, and imperfectly developed. If they were wicked they would *not* remain drunkards, for uniform wickedness implies a certain amount of will force, which is all that the inebriates ordinarily require for a cure. The intensity of their desires and cravings for intoxication evidences a greater natural goodness, as well as a larger organic weakness, than the systematic drinker who drinks by rule; but they are, on account of the character and result of that weakness, more difficult to cure. Thoroughly wicked persons are sometimes converted and remain so, but the good-hearted, soft, and amiable men backslide continually. Their very amiability and soft-heartedness, the result of defective nervous brain-elements, exhibit the yield-

ing composition of their nature, as the strength of character requisite for moral success in life is rarely allied with the effeminate qualities in men.

TRAINED WILL POWER AN ESSENTIAL TO SELF-PRESERVATION.—A man lacking a strong will power, trained by the necessities and demands of his daily struggle for self-preservation and material advancement in the carrying out of fixed purposes, can be neither a wicked man nor a good one. He may be superlatively good at times, and at other times superlatively bad, but he is neither long. His greater periods of sobriety are spent either in a kind of chronic moral atrophy of gentle amiability and good nature, with a flavor of inoffensiveness and negative goodness, or in excess of energy and sanguineness which amounts to nothing practical. Under pleasant circumstances and ordinarily wholesome conditions of living, his desires tend largely in the direction of a good life; but he accomplishes nothing, for he cannot back up his resolves with sufficient nerve-force to give life to them. A dominant temptation, like that of the liquor habit, seizes him, and, his organic tendencies being favorable, he succumbs to it, and does not make even a consistent drunkard, but has his lapses of negative sobriety and goodness between times. He lacks backbone, solidity, strength of mind, simply because he has not realized that the sole cause of his inability to control his appetite for drink lies in the fact that his nervous structure has not been healthfully trained and disciplined from the beginning in such a manner as to develop self-control,

forcible moral resistance, wholesome desires, and will likings for successful moral-material results. To offset this neglect and to set about his education without reference to age or condition must hereafter constitute his life-work, so that every day will put a stone in the new structure of manhood and enable him to resist the attacks of his formidable enemy in all the days to come.

An Unselfish Wife not Always the Best for a Weak Husband.—It is often said of an inebriate, in a tone of wonder and reproach, that he had so good a wife, one who loved and indulged him. The universality of good wives to intemperate husbands suggests an inquiry into the connection they may bear and the influence they may exercise, however innocently, in the downfall of their husbands; not for the purpose of transferring any part of the blame and odium of the man's moral defection upon the woman's unconscious and defenseless shoulders, but as a warning to other good wives who may be pursuing a course of conduct which antagonizes the maintenance of a wholesome will force in the man; and also for the purpose of mitigating to some extent the bitter animosity which many a formerly loving spouse may entertain toward a ruined husband from whom she is parted by the inexorable liquor curse.

A good woman is not necessarily a good wife. On the contrary, she may be, without meaning it and in spite of her conscientious efforts to be otherwise, a very bad wife to her husband, and *that* in spite of her gentleness, docility, piety, and excessive love for him; and it is possible that he might not be in the position he occupies to-day if, instead of possessing these qualities, she had developed

stronger or even more selfish traits of character. The continued exercise of the spirit of unselfishness on the wife's part has helped in no small degree to restrain the husband from denying himself in a hundred ways; and all innocently, but not less fatally, has fanned the flames of self-indulgence until his power of resistance, insidiously encroached upon by loving hands, has finally succumbed to her persistency, and his great preservative against any strong temptation to which he may be constitutionally inclined has become so weakened that he is unable to cope with the strong desire for drink when it manifests itself.

With a love which has more of the idolatry of the fond and indulgent mother than that of a wife, women of this sort are ordinarily very persistent, even obstinate, in effacing themselves and in giving up their own natural inclinations and wishes in behalf of soft-hearted and pliable husbands. They succeed in smothering the latter's protests against such unfairness and partiality until their husbands finally yield and quietly accept as the natural fitness of things that which their sense of justice and magnanimity at first rebelled at. Before either of them is aware of it the husband's strong mainstay and security against sudden and powerful temptation are gradually but surely undermined; and when the circumstances of life, sure to be favorable at certain junctures, invite the presence of an underlying vice, the man goes down before it and, in spite of his manifold struggles and heroic resolves and efforts, fails utterly to redeem himself.

It is rarely, if ever, that the eyes of these good wives

are open to the truth of this matter, and they live and die in the conviction that they made the best of wives to very wicked husbands, who sacrificed the love of a good woman to a greater love for drink.

The First Steps to be Taken for the Inebriate's Restoration.—It is possible that this treatise may be read by an inebriate who is engaged in a soul- and body-destroying fit of intemperance, the duration, results, and final ending of which he cannot foresee; but through it all, hopeless and despairing, he has an intense desire to lie down and never rise again to sin and suffering. *He cannot stop; the power is not within him to stop of his own accord.* He has so weakened his great preservative against sin and suffering that it fails to respond to his call. He has not even the power to remove himself from temptation by voluntary confinement, and it remains for his solicitous friends to step in and through persuasion and argument (never by force) induce him to sanction their confining him for a period not exceeding three months (longer than this is not necessary and may be demoralizing) in a private asylum for security and rest, during which he can resolve upon his future life and make the necessary arrangements for entering upon the course of training, discipline, and association the best suited to bring about a permanent cure.

Sensitiveness of Some Inebriates to Inebriate Asylums.—To those intemperate men who possess peculiarly sensitive traits of character, and have an especial aversion to promiscuous intercourse with others who carry the brand of their dissolute lives in continuous

lawless and vicious conduct, the inebriate asylum is armed with a horror incomprehensible to more rugged temperaments, and particular tact should be employed in subduing these feelings on their part so as to gain their consent to confinement, for their protests may be largely justifiable. It has been conclusively demonstrated that *long confinement* in these asylums has been attended by most demoralizing effects, from which a short one is comparatively exempt through the advantages received. There are drunkards and drunkards, and the one may, in all other respects but that of possessing an occasionally indulged craving for alcoholic stimulants, possess a purity of life the very antipodes of the other, who may be depraved all the way through. The compulsory association of two such natures in those institutions where isolation and retirement are impossibilities cannot be good.

At the present time there are quite a number of smaller institutions or homes located within thirty to one hundred and fifty miles of the city of New York, in healthy country places, presided over by physicians who admit persons of good character afflicted with this habit, and give them the care, attention, and suitable freedom which they may require. The medical journals abound in references to them.

Further Steps to be Taken by the Inebriate in Building up Moral Manhood.—Lacking a great object in life, the man has hitherto been like a ship without a rudder; but he is no longer purposeless and without an ambition, for he has a grand, a heroic one, being resolved to live and die a free man. Bound in

chains that have tied him hand and foot for many a degraded year, he has at last set about to free himself of his grinding bondage. To accomplish this, every faculty of his mind, every force of his body, each opportunity that life presents, must be brought into activity and made subservient to the furtherance of this object. It is his great ambition, and all else must be made subordinate to it. He realizes that no negative life of goodness is possible for him, but rather that he must take the kingdom of manliness by storm, and force the underlying vices of his character to the surface, in order to get at and destroy them.

In reviewing himself in his individual egoism, he discovers that he must correct all of his estimates, judgments, and opinions of persons and things with which he has had to do in the past, especially those evil thoughts of others which spring up in his mind from time to time, and gather strength the more they are indulged in. He reviews the suspicions and distrusts which have held full sway in his mind and hindered all previous efforts at recovery: how such and such persons have done him irreparable harm, getting everything out of him that was worth the getting, and returning nothing but evil; how they mounted up from obscurity into respectable positions in life through his kindly assistance in the beginning, and then threw down the ladder when he was in need of their help; how fawning, humble, and grateful they had been when he had money, influence, and social position, spitting at him when all these were gone; how his fair-weather and easy-sailing friends stuck to him like brothers in prosperity, and

abandoned him in adversity; how the one nearer and dearer than all others was the first to throw him off, and in all his after years of suffering pitilessly refused to sacrifice one jot of her comforts or run the slightest risk in order to aid by her presence his sincere and constant efforts at recovery; how in his mind he has applied a literal interpretation to Christ's statement that one's enemies are of his own household. Hundreds of such thoughts usurp sovereignty over his mind, making it still more sensitive and open to contamination from the poison of suspicion.

Purgation of Evil Thoughts of Others an Essential.—It is absolutely necessary that he should settle this whole matter for good before he can expect any advancement in his manly progress. His success depends upon the morally wholesome position he now occupies. Possibly these things are as his mind reproduces them, but more probably they have assumed extravagant proportions and a realism through the self-indulgence of continually thinking of them in his mentally depressed and sensitive condition, and a calm and dispassionate review of each and every occurrence upon which he bases his opinions will fail to substantiate them. At any rate, it is safer for him to assume at the beginning of his mental investigations that they may be the outcome of his distempered imagination—that they may have become so vastly exaggerated by his fallacious judgment as to be a fiction with a network of truth only; and then to endeavor to lose sight of his own individuality, its personal bias, selfish instincts and feelings, and take upon himself

the personalities of these individuals whom he charges with evil-doing, with their instincts of self-preservation, worldly advancement, and expediency, their perhaps smaller altruistic intuitions and habits of mind, for the purpose of studying their case as if he were their legal counselor, determined to prove them guiltless of these charges.

It is more than probable that by so doing he will have lightened the load of their iniquities by the cutting away of fictitious injuries to at least one third of their original bulk. If this be the case, he may as well transfer the remainder to his own account and feel justified in the conviction that none would have accrued if he had led a temperate, manly, and well-conducted life, and placed no temptation in the way of others to profit by his weakness and faults or put a vicious interpretation upon them; and, moreover, he will feel persuaded that he himself, under analogous conditions, might not have acted very differently. In this way he will have unloaded his mind of a great incubus, which would otherwise prove an insuperable obstacle to moral advancement.

The Inebriate's New Life.— Through the silent processes of the divine wisdom and goodness the undeveloped man has come to light. He has been through the fire of suffering; he is lacerated and broken; the inherent forces of his mind, opening with a revolt, have gone through a revolution, and it is now the dawn of his new life. His restored mind beholds responsibilities and possibilities in the future that he never saw in the past. He has become a responsible being even unto

himself. The dead past is burying its dead. Out of that suffering past he has gained experience: through it the light which now interpenetrates him has come.

With this bitter knowledge and with this moral light, he starts anew to weave with silent endurance and persistency the fabric of his new structure of manhood, to build his house upon a rock; for on that foundation alone can he rear his safeguard against moral degradation, his security against future downfalls, and his preservative from a living death a thousand times worse than the physical death which at times has held him so closely within its grasp.

He finds that he cannot live the same life, that he cannot enjoy the same pleasures. His sole hold on the miserable existence of the past has been through his indulgence in drink. Without that life gave him no pleasure. Hereafter his enjoyments must come from the higher part of his mind, and not from the lower; from his spiritualized mind, not from his animal mind. His kingdom of pleasure is to be found within, and not looked for without. His diseased imagination must be brought into healthful subjection until it has thoroughly learned its lesson and sees things as they really are, and not as they seem to be; until it confesses that life is real and earnest and does not die when the body dies, but continues onward, perhaps in other worlds, under better or worse conditions of living as they are invited in this.

Nothing More Dangerous than a Life of Ease, Carelessness, and Levity.—By the natural order and

fitness of things, his life for a time will be a hard one, and it is good for him that it should be so; not as a punishment, but as the only condition, if rightly used, by which he can gain the strength of resistance he needs. If his circumstances qualify this too much it may be better that he should make it harder of himself for his greater growth, for experience has taught him that nothing is more dangerous than a life of ease, carelessness, and levity, and he feels that he cannot live the old life and enjoy immunity from drink.

Fortunately for him now, his former sources of gratification were of a belittling character, and it is well that he cannot return to them with safety. On the other hand, the higher grade of pursuits only give pleasure outside of drink, and it is with these he must make acquaintance and determinedly go to work to absorb all of their value. At first the old disgust with which they inspired him will continue, but not for long. His mind will gradually absorb the healthful mental tonic, and he will subsequently wonder how the senseless and puerile pastimes of his past life ever pleased him. The first opening up of self-respect will inspire him with a keener delight than alcohol ever yielded; and the increasing expansion of the moral side of his nature will continue to throw out light that will guide him onward in his heroic ambition to live and die, be the living short or long, a growing, manly man.

The Character of the Temptations that will Assail Him.—He will in his progress be assailed from within, and not from without. The breaking up, if it come, will result from insidious temptations attacking

him from within his mind, long before the social ones without have any effect upon him; and the strongest of all will come through his aversion to physical discomforts, the lack of energy and spirit, and through discouragements.

He imagines that he is physically falling off,—perhaps declining into consumption,—that his system is surely breaking up, that local complaints are verging into chronic invalidism, and depression into melancholia. His tricky imagination begins to juggle with his reason, and forces him to believe that he has only to resort to alcohol in some shape for a deterrent and a cure. Thence follow his sophistical communings: that his system imperatively requires bracing up, and that it can be done in no other way than through homeopathic doses of spirits, to be taken only as medicine and to be thrown aside as soon as the emergency permits; that alcohol is indeed a prodigious vitalizer and seems to revolutionize the internal machinery and start it afresh on its active mission, and how rarely he was sick of any of the ordinary ills affecting the body when he drank; that it shows greater evidence of manhood to use liquor in moderation and only for the stomach's sake than not at all; that both body and mind will be the stronger for a little animal indulgence, and, now that he does not expect to live much longer at the best, he might as well have a little enjoyment out of the balance of his life, particularly as he has developed sufficient power of self-control and of antagonism to self-indulgence to make it safe. These are some of the thoughts which assail him. In whatever way the desire

for drink manifests itself, it is always the suggestion of the diseased imagination, the outcome of the partially restored mind, which if yielded to will have but one ending, the pulling down of the growing fabric of manhood to the mire, but which if resisted will become a source of renewed and renewing strength.

There will be repeated attacks of this kind upon his growing manhood, and he should feel proud and hopeful every time he has crushed these insidious assailants under his feet. Rather than yield to them, let him die, if die he must, struggling and fighting his way onward to a manlier life, encouraged in the faith that his efforts will receive no check by that form of death, but will continue on, under more favorable circumstances, in another life, and perhaps others again, still growing in intensity until they ripen unto perfect development in the last and eternal life of all.

The Value of Each Day's Self-denial in Petty Indulgences.—It would be well for the intemperate man to bear continually in mind that in proportion as he yields and gives way to his daily weaknesses, foibles, and smaller unworthy inclinations, there will be a continuing growth of his desire to drink, even though it may not be apparent to himself, and that it is certain to break out with renewed virulence when least expected; but that the strength he gathers by the practice of daily self-denial in matters outside of drink is not only sufficient to check the progressive growth of the disease, but to leave a reserve of constantly accumulating strength to meet the more pressing demands and attacks of his great temptation.

This self-denying life will never make him less able to support himself and family, but rather the more. He will not build up moneyed wealth. That he could not do under any circumstances, for his present position shows conclusively that his organic disposition is not in harmony with the acquisition of money, which, after all, is of very little importance compared with the rearing of the incorruptible structure of moral manhood. It is not optional with him, it is compulsory, this life of daily self-renunciation, and it is fortunate for him that it is so. The scheming for wealth must give way to the scheming to build up a perfect character, and in the end the wealth *may* be added unto him.

No Inebriate Really Cured unless He has Built up Self-control on the Structure of Daily Self-denial.—It is inexpedient to point to this man or to that and say, These men have once been drunkards, and are now successful speculators and wealthy men of the day; they have not drunk for years, or they drink without becoming intoxicated; and they are neither self-denying nor especially moral men. If it is true that they were at one time completely subservient to the toxic mania, then, unless they have built up a strong will force through the daily exercise of a petty force in resisting immaterial trifles and moral weaknesses, the habit of their brains is sleeping, and under conditions inviting its return will break out again and prostrate them and their wealth into ruin.

Only when the will is trained and educated through mental-*moral* and physical hygiene, until it has become so prompt, effective, and perfect in its working as to

carry on successful conflicts with the man's recurrent appetite for indulgence in intoxicants without his volition and without his consciousness of the struggle going on within him, can the inebriate be said to be permanently restored.

The chronic inebriate, in the strong and almost terrible resistances he has made from time to time against yielding to his craving for drink, has made it possible for himself to put forth sufficient force toward extinguishing the smaller faults and vices of his character; and, if he is sincere and earnest in his endeavor to fortify himself at all points, he will not let a day pass without making a gain, however apparently insignificant, in this direction.

REPARATION OF THE PHYSICAL DAMAGES WROUGHT BY ALCOHOL.—It is only in the *vis medicatrix naturæ*, in the hygienic treatment applied to both body and mind subsequent to the withdrawal of the narcotic poison, that the physical damages wrought by inebriety can be repaired; and, as the treatment in early youth involving the preinebriate morbid condition and strengthening his self-control (fully entered into farther on) covers all the further phases of his cure, the patient should make this matter his study, and be willing to begin at the bottom of the ladder and carry on his recuperative training the same as the youth who begins life with a natural inheritance of morbid nervous conditions or of the inebriate diathesis direct.

As the mature adult inebriate has gained experience, caution, prudence, foresight, and a considerable amount

of sagacity, intelligence, and will strength through his sufferings, as well as an intense desire for moral health, there is no reason why he should not make as good a run, with equally good chances, as his younger competitor, who starts out inexperienced, with all his fresh impulses dead against him. He is older, it is true, but never too old to live right, particularly as living right will make life sweeter to him all along. He must forget his age and regard himself as once more a youth setting out on his journey through life, with his education, training, and new associations to achieve; then, with healthy aspirations to the fore, whatever else he may do, he must never return to his old degradation. Let him not live to say he has abandoned the ship and that it is too late to mend.

III

THE REMEDYING OF THE PREINEBRIATE MORBID CONDITIONS AND THE STRENGTHENING OF THE BASES OF SELF-CONTROL

III

The Remedying of the Preinebriate Morbid Conditions and the Strengthening of the Bases of Self-control

Treatment in Early Youth

The Masculine Treatment an Essential in Early Life

The Character of His Occupations, Amusements, and Exercises

Sanitary Regimen in Ventilation, Cleanliness, and Diet

Entire Abstinence from all Stimulants and Narcotics an Essential

To Correct the Absence of Ambition in Moral-Material Directions

The Training of the Executive Force or Moral Will Power

Moral Defection in Well-trained Youths

III

THE REMEDYING OF THE PREINEBRIATE MORBID CONDITIONS AND THE STRENGTHENING OF THE BASES OF SELF-CONTROL

Treatment in Early Youth.—The family physician, the parents, or guardians who discover a child to be neurotic, and from their knowledge of ancestors, collateral relatives, and family antecedents generally know that a predisposition to nervous disease is likely to present itself, should exercise all the influence they possess to have a healthy, robust training provided.

The self-control should be developed, the bodily health should be carefully regarded, and motives and purposes supplied which will give force, persistency, unity, and success to the endeavors of the patient. As there is always present a large sensitiveness to nutritive derangements, scrofula, epilepsy, phthisis, wasting diarrheas, etc., the greatest care should be observed in the selection of a hygienic and sanitary discipline the best adapted to prevent an unhealthy development of this constitution into those exaggerated conditions which involve the complete perversion of the nervous-mental health.

It should be borne continually in mind that with every departure from the moral law governing the physiological well-being, that is, from *rightful* thinking and *rightful* acting, at this period of life (even in petty delinquencies, insignificant and immaterial trifles, avoidance and omissions of duty) there is: (1) a corresponding departure from the health standard; (2) a corresponding diminution of the power of self-control; (3) a corresponding step in life to be retraced, a debt instead of a gain; and that the sum of these departures constitutes, sooner or later, an aggregate condition of mental and physical health which renders suffering, misery, and ultimate failure in life a foregone certainty; but that obedience to these, trifling though they may seem at first, will gradually build up a basis of character so organized as to enable it to resist the largest temptations and establish on a permanent basis an enduring power of self-control.

The Masculine Treatment an Essential in Early Life.—There must be no coddling of the patient, no encouragement given to induce him to regard himself as an object of commiseration, and to indulge in pity for himself as one inducted into life but partially made, and a victim of predestined ruin. He should, on the contrary, be made to believe that his temperament is of such a character as to be extraordinarily capable, through judicious training and education, of achieving almost phenomenal success, and at the same time exceptionally capable, under improper training, of achieving a phenomenal failure; and that whether it shall be the one or the other is dependent almost altogether

upon his own individual efforts and upon obedience to physiological laws of health both of body and of mind to begin with.

The coddling treatment in early youth is almost always reprehensible, but with this temperament it is especially antagonistic to health. The youth must be made self-reliant as early as possible by the spur of necessity, and all influences and encouragements tending to nourish his inherent proclivities to self-indulgence of mind and body or dependence on others should be promptly removed from him.

The earlier he is made acquainted with the possibilities of his constitution, the better; and in carrying out his training especial care should be exercised not to impress too rigorously upon his mind the consequences of every dereliction from duty, but to allow him to judge for himself as much as possible. Excessive solicitude, continued warning and holding over his head the resultant penalty of disobedience, especially when bestowed early and late in moralizing lectures, will probably be much more prejudicial than to allow him to take his chance in life unenlightened. Children cannot be readily molded to set patterns; the latter must be largely and gradually made to conform to them without losing their ultimate intention. Abnormal traits of character are too persistent to be removed altogether, and it may not be well that they should be effaced, even were it possible, but rather that they should be trained to bear in a direction that promises the best results, allowing nature to work as far as possible without too great interference with the growth.

It sometimes happens that evidences of inebriety exhibit themselves very early in life. If this be the case, it shows unmistakably that the youth is organically unbalanced, that his brain-centres are disturbed, and that all effeminate treatment will only be adding to the intensity of the disease. There must be no delay, no indulgence, in the hope that he will see the error of his ways and amend of his own moral volition, and that the same association and home discipline can be maintained.

The environment must be broken immediately, and the patient regarded not as a wilful violator of decency, of religion, and of the sacred home, to be punished for his wilful sinning, but as one who has suddenly developed symptoms of a dangerous mental malady which requires immediate restorative measures to cure. And as the only known cure of diseases of the nervous-mental organization, involving the loss of self-control and the power of moral resistance, is by strengthening the self-control through building up the general health of mind and body, so immediate steps should be taken to carry out every available plan of doing this, continually bearing in mind that the new training and treatment must begin at the foundation and be very gradual.

The Character of His Occupations, Amusements, and Exercises.—The training of the mind to self-control and to avoid introspection, is often found in healthy occupations which make regular drafts upon body and mind alike. The earlier it begins, the better. The permanent occupation should be of the routine order and one not dependent for success upon the assump-

tion of wearing responsibilities and anxieties. The mind should be strengthened by giving it a rudimentary basis of sound, wholesome tenacity, vigor, and capacity to fit it for an education which properly does not begin until the youth ordinarily leaves school or college.

Fresh blood and pure air form the basis of a well-regulated nervous-mental temperament, and fresh blood is dependent upon strict obedience to moral-physiological laws. The pure air of dry marine resorts along the Atlantic coast, which induces neither too great nor too little nervous action, is the best to give healthful activity to the nutritive processes and improvement in constitutional vigor. It may be called a mild tonic climate. High altitudes and dry deserts should be avoided.

Light gymnastic exercises in the open air, slowly spun out for a long time, and not allowed to exhaust themselves quickly by an indiscriminate and reckless waste of nerve-force, must be prescribed. The amusements, exercises, and employments should always be in the open air, and those that can be done in a few minutes by an extra spurt should be made to last an hour. The great fault of this temperament is that when left to its own impulses it does everything at once and nothing long. Everything soon tires. The patient, calculating steps of the tortoise, and not the swift, leaping movements of the hare, are the example to be followed. All strains and overexertion are to be avoided. The forces of both body and mind must be built up little by little, and the hardest lesson to learn is the overcoming of the instinctive longing to get through with everything quickly and to reach results at once.

The physical training must be, like that of the athlete, a strict obedience to the regimen and rules prescribed by those who are thoroughly acquainted with all the potentialities of such a vital force under proper cultivation.

Walking is perhaps the safest and best mode of exercising all the muscles of the body, but even this should be carried out under prescribed rules and graduated until it reaches five or, if able, ten miles daily. Walking in crowded cities is not walking in the purest of atmospheres, so one of the most important factors in its beneficent results is wanting; nevertheless it is better than not walking at all.

In this, as in all things, the patient should take plenty of time and walk slowly, not allowing the spirit of emulation or rivalry to provoke great feats of strength and endurance. With such nervous temperaments there is a conspicuous ability in early youth to accomplish successfully any such achievement, but years afterward, when the memory of these childish contests is altogether lost sight of, those strains on the nervous organization will be felt in a condition of impaired health and corresponding loss of self-control. *Little by little* is the only rule, and neglect of this injunction will as certainly result in failure in life as the rising and setting of the sun. Every cause has its effect, although that effect may not be felt immediately.

Sanitary Regimen in Ventilation, Cleanliness, and Diet.—An excessive indolence of mind and body is probably as prejudical to the nervous system as excessive toil, fatigue, and overexertion, for in both cases

they produce unnatural strains, the one directly and the other indirectly. In the former case the nervous system demands a regular supply of activity in order successfully to carry on its functions, abhors a continued inactive state, and, finding its calls neglected, produces a morbid craving which creates a desire for some sort of artificial stimulation.

The patient should begin early in life to accustom himself or herself to take daily, before breakfast, cold-water douches, or, if these are impracticable, cold-water towel baths, followed by vigorous rubbings, and this should be continued all through the year. It will finally enable the weakest constitution to endure the extremes of the weather. A short walk of a few minutes before breakfast is useful.

The matter of ventilation should be uniformly regarded as a prime factor in health. At least one window of the bedroom should always be kept open a little from the top and bottom, but care should be exercised against allowing strong currents in their progress through the room, if the doors are kept open, to strike against the body. The bedstead placed at the unexposed corner of the apartment will remedy this. Strong drafts should be carefully avoided.

The practice of overeating to the point of subsequent discomfort or satiety is a severe strain on the nervous system, and is regarded by medical authorities as being even more prejudicial than that of overdrinking. The diet should be regulated to the extent of excluding a few objectionable items out of a superabundant wholesome and palatable dietary. Food which contains too

large a percentage of carbon makes continued encroachments on the nervous vitality and health. The nitrogenous elements in food are the most to be regarded, as these seem to reconcile themselves better to the mental and physical processes and to build up flesh at the same time. Fat meats, overcooked meats, pork in all forms, veal, excess of butter, cheese, oils, syrups, tea, and coffee must be expunged from the bill of fare, as well as preserves, condiments of all kinds, pastry, and puddings. Let there be plenty of broiled beefsteaks, underdone roast beef, vegetables of all sorts, milk, abundance of fruit both raw and stewed, but nothing that comes from the frying-pan. Cocoa prepared homeopathically, with the fatty oil extracted, is the best drink not only to maintain, but to improve, the purity of the blood.

A well-regulated system of diet has great power in checking the progress of disease and in aiding the process of healthy development; a proper knowledge of dietetics is therefore as important as that of materia medica. There are many diseases produced by improper diet, alcoholism among the rest. Liebig makes a very simple classification as follows:

1. The *nitrogenized elements of nutrition, flesh-formers*, in which he comprises vegetable fibrin, vegetable albumin, vegetable casein, flesh, and blood.

2. The *non-nitrogenized, or elements of respiration, heat-givers:* fat, starch, gum, cane- and grape-sugar, sugar of milk, beer, and spirits.

The former alone, in his opinion, are inservient to the nutrition of organized tissue; the latter are burned in

respiration and to furnish heat. A work published in England some twenty years since, and undoubtedly reprinted in this country, entitled "How Not to Be Sick," enters plainly and most satisfactorily into the subject of diet, and is worthy of study.

Entire Abstinence from all Stimulants and Narcotics an Essential.— Inasmuch as there exists in this constitution a singular sensitiveness to stimulants and narcotics, all alcoholic drinks, tobacco in every form, and even strong tea and coffee and the excessive use of drug medicines should be rigidly and uncompromisingly avoided. The youth should learn his lesson early through a vehicle which he would undoubtedly respect—a physician: how his mental constitution will not allow him to indulge in liquor or beer, and that the first glass may so prejudicially affect his nervous-mental system as seriously to impair the proper development of self-control and the maintenance of it through life; that it may, and undoubtedly will, open the sluice-gates to all sorts of self-indulgence which sooner or later may terminate in insanity, intemperance, or other mental affection, and always in failure, ruin, and misery; that even if he could indulge in moderation, and without becoming grossly inebriated every time he touched it, the injury to his nervous constitution would be no less pernicious, and although his freedom from the grosser features of dram-drinking would indicate the absence of the inebriate strain in his temperament, it might not demonstrate for many years, and perhaps not until it was too late for a cure, other organic weaknesses and defects that would,

under self-indulgence, develop into epilepsy, paralysis, and other forms of unmistakable insanity. His only safety lies in a complete abstinence from all alcoholic and malt liquors, tobacco, opiates, and indeed all drugs, from the beginning. By the law of his organization, moderation in all these indulgences which influence the nervous brain is impossible. If, during the employments of later life which involve close application of the mind, this liability to indulge to excess is manifested, it must be emphatically borne in mind that the most commendable mental employment, starting as it ordinarily does with instinctive likings accompanied by a natural adaptability, and with the stimulus of successful and perhaps lucrative results to the fore, may be blindly carried to such an extent as to become a hurtful self-indulgence and terminate in a loss of mental health and its concomitant, self-control; until what began as a virtuous duty has through unwise persistency become so exaggerated as to degenerate into a destructive vice.

Many individuals from this cause have broken down and failed before arriving at the fruition of their hopes, while of those who have succeeded in reaching the summit of their ambitions the greater number have left behind them all the satisfaction that comes from living. Their judgment is continually calling upon them to desist, to forbear, to rest, to refrain from pushing their likings to the point of self-indulgence; but the work they have in hand has gradually and covertly metamorphosed itself from a healthful sensation into a morbid and injurious craving; from an instrument and agent of

healthful development of the faculties and exercise of the mind into a tyrannous taskmaster demanding passive obedience. The nerve-force is exhausted, the self-control in this indulgence, as it is in more vicious enjoyments, is lost, the health is broken, and happiness a thing of the past. They are, practically speaking, in the same physical state of health as the drunkard, and perhaps in a large majority of instances more accountable; for the latter individual may have started life with that neurasthenic condition of nerve which the former have sown and reaped later on. To say the least, they have been self-indulgent men and have undermined their health and happiness, and, like the inebriate in drink, must start afresh to build up their fallen structure and do those things which they do not like to do and have an aversion for.

To Correct the Absence of Ambition in Moral-Material Directions.—In a large proportion of youths inheriting the neuro-psychopathic constitution there is a conspicuous absence of any pronounced liking or ambition in the direction of any special line of intellectual labor or physical pursuit pointing to material prosperity or independence. There is a manifest aversion to occupations that require strength, exertion, persistency, uniformity, and continuity. They incline toward sedentary employments, possess intellectual intuitions, but no executive force. They are nervous, imaginative, and exhibit no interest in bodily existence outside of petty matters, are easily discouraged, and are self-conscious to a painful degree. They make comparisons unfavorable to themselves, are acutely susceptible to

their own deficiencies, and shy, awkward, easily excited and disturbed. If there is one thing they dislike more than another, it is an occupation which brings them into continued communication with the outside world, into momentary contact with quick-witted, sharp, pushing, energetic men of commercial instincts, into collision with the actualities of life. They are placed in stores, and are failures; into offices where money and its dependencies are the chief consideration, and are failures; and, indeed, are failures all through life; and the causes of this lie:

1. In the *morbid condition of the constitutional mental health* exhibited in wavering and perverted nerve-sensations.

2. The *absence of healthy sensational likings in material existence* and a *retarded mental development* following this departure from a necessary law of improvable being.

3. The *absence of all individual persistency in any one direction* that would develop rudimentary liking into a successful force and capacity, and in consequence:

4. The *absence of that great lever to removal of moral impediments, self-encouragement*, which follows only from repeated successes in the petty details of life; and

5. As the natural accompaniment to continued mental discouragements, the *gradual degeneration of the physical health*, the sapping of the physical forces of the body, calling into activity latent constitutional strains and disorders, causing the nervous system to be intensely susceptible to prejudicial influences and associations, and making the future life dependent either

upon an accidental conjunction of circumstances, or of calculating and extraordinary measures for altering and remedying preëxisting morbid conditions and healthfully developing the latent intellectual constitution; and

6. The *loss of self-control*, opening wide the avenues to self-indulgence, the propensities in the line of the animal nature, and putting the finishing touch to departing manhood.

Among all civilized races and during all periods of their civilization the intellectual likings of men have furnished the motive power to every great achievement, to every ennobling ambition and pursuit, to commendable conduct in life, success in some form or other being the ultimate consideration; and so common is it to possess this quality of mind in a marked degree that its absence may be set down as a departure from a natural law of the human organization.

It will not do for us to act on the supposition that there are no natural impulses of the mind in any other direction than that of animal indulgence unless implanted there by extraneous measures, but rather that the corresponding magnet of attraction has not been presented to draw out strong will impulses or latent capacities, or that peculiar organic conditions exist which have prevented their full growth. It is quite possible that in every human being there is at least one strong talent or liking, and, given the opportunity and the requisite training and association, it may become a prodigious force to develop all the forces of the moral man to almost superhuman accomplishment.

If the lack of any persistent liking, desire, or per-

sistent impulse in the line of a social-moral purpose in life exhibits itself, and there are evidences of morbid sensitiveness, *moral cowardice*, physical timidity, defective energy and persistence, a yielding disposition, a tendency to give way to the immaterial trifles of daily existence, take steps at once to excite and stimulate the mind of the young patient by familiar conversations on the heroic characters of the past and present age, and on every instance of moral heroism that crops out amid his surroundings; not the physical prowess of the soldier and the athlete, which is only of value when it accompanies moral audacity and a moral purpose in life, but of actions which necessitate a tension of the stronger intellectual forces of the mind. The course of reading, study, and pleasures should be shaped so as to include all that comes within the sphere of moral firmness and moral audacity. His manly sentiments, boldness, "daring to do," and particularly his readiness and presence of mind, should be developed by placing him in positions which will demand of him more or less of these qualities, in order that his shyness and aversion to use his faculties in public may be gradually crushed out. This should be effected through encouragement and praise, for in these cases commendation is better than ridicule, persuasion stronger than compulsion, in arousing the dormant energy and ambition.

His disgust and contempt of every phase of moral weakness and loss of self-control should be aroused by making available to that end every instance of such infirmity displayed by his colleagues and through his associations. The weakness exhibited in lying to avoid

unpleasant consequences should be impressed upon him by practical illustrations. He should be encouraged to make manliness his principal aim in life, and incited to enthusiasm in the acquisition of it in its highest moral sense; be made thoroughly to understand that self-control is the very keystone of the arch of all the manly qualities; that manliness itself, in its full significance, comprehends self-denial, energy, and indomitableness of purpose, the "do-or-die" principle, the carrying out of a moral intention once declared in spite of every obstacle that may arise to divert him from his purpose; and that none of these things can possibly be accomplished through ill-considered spurts, yet none is impossible in time. The moment that his moral perceptions fully recognize the difference between a Martin Luther and an athlete, he has made a great mental advancement.

There are some youths of this kind who exhibit externally an unusual frankness, an excessive ingenuousness of character, accompanied by a physical audacity, impulsiveness, and recklessness which is apt to mislead; for, underlying this apparent manliness, there may exist *moral cowardice*, morbid sensitiveness, absence of all ambition, changeability, a lack of industry and persistence, self-indulgence, and especially a weak will, all of which render them as liable to failure in life as the shy, reserved, and less ingenuous youth.

The Training of the Executive Force or Moral Will Power.—All that is good in human existence comes from forced individual efforts under the moral perception to *think right* and to *do right*. It is partic-

ularly the case with this temperament, wherein the feelings and impulses often prove unfaithful indicators of the true character. It is not so much what can be accomplished directly by successful efforts in directing the mind into wholesome channels, but the aggregate results which these mental gymnastic exercises produce in strengthening the mind to a point of resistance to those frequent moral impediments which interpose themselves from time to time to bar advancement, and conspicuously those twin giants of despair, *chronic discouragement* and *mental ill health*. Hence the importance of training the mind to make daily efforts of all sorts in moral directions *against the grain of the inclinations*, and particularly to overcome that injurious dissatisfaction of the mind arising from the immediate non-fruition of attempts to do right. The patient should be made to realize that no labor of any value produces its complete results at once, but that the longer these results are delayed, the richer the harvest of well-doing. There was never a seed of this kind planted that did not, sooner or later, yield returns tenfold its cost. There is no investment that can be made so productive of generous dividends.

Doing right is to do those things which we do not want to do, rebel at, and finally leave undone after an expenditure of nerve-force largely in excess of that required in the immediate execution of them; and while the nerve-energy in the one case has been applied to the building up of the moral character, in the other it has weakened the basis of the fabric and made it wavering. Every failure in carrying out petty duties is a

brick misplaced. If the *mind be gloomy and depressed*, bend it at once into active and heroic channels; read history and the biographies or memoirs of men who have risen beyond these constitutional restraints of the mind. Burton, in his "Anatomy of Melancholy," is more adapted to the present actualities of life than Thomas à Kempis, and much can be learned from him. When the *mind is unnaturally stimulated, variable, and diffuse*, concentrate it on a study or one line of objects that will bring the observing faculties into activity, such as plant life and the various phenomena of external nature. If *effeminate and enervated*, bring it to bear on masculine pursuits that will call upon the stronger forces of the patient's mind, and exercise the organs of calculation, weight, size, form, order, and eventuality in the study of the niceties and harmonies of nature. When *it is affected by sensual fancies and imaginings*, call upon the inborn moral power of resistance to disperse the objectionable impression, the impure suggestion, the unwholesome nervous sensation, and get rid of it quickly before it is taken up by the self-consciousness and registered on the nerve-fibres of the brain for future reproduction.

Exercise or work in the open air, society of virtuous and cultivated women, a puzzle, a conundrum, a laugh —anything, all things, to get the mind back to a healthy standard.

Action! action! action! Action of the mind, action of the body, uniform, persistent, and tiring, is the treatment.

If the mind shall have become so morbid as to find

no satisfaction outside of continued isolation and avoidance of social-moral restraints and duties, with aversion for intercourse with healthy, refined youth of both sexes in their social assemblies, continued efforts are necessary to overcome such unwholesome and pernicious instincts or morbid acquisitions. The whole fabric of utilitarian morality is dependent upon association. Success in life is fatally marred at the beginning of the career unless every opportunity of mingling with one's kind of both sexes is availed of to cure this evil tendency. There must be a daily growth of healthy social instincts, by mixing in society, by ignoring the diseased sense of personal deficiencies, by doing all that lies in the power of the patient to forget himself for a time by helping others to forget the vivid sense of their genuine troubles and afflictions, by cultivating an ambition to please others, and by showing himself pleased with them.

If *constitutionally inclined to self-depreciation* and to a sense of personal inferiority and deficiency in social talents, the constant association with intelligent, polite, and considerate men and women of the world, and persistent study of the requirements of social intercourse, is the only cure for that form of nervous egoism, uncultivated selfishness, and *mauvaise honte*.

The assumption of responsibility as adviser and protector of cultivated women, with the ability to assume such an office, is a high moral agent for good. The opportunities to do this in a youth's life are ordinarily abundant, but are usually shirked.

Moral Defection in Well-trained Youths.—It has ever been a matter of astonishment to parents who

have reared children in a highly moral and religious atmosphere, and have subjected them to the strictest home restraint apart from vicious associations, that, in spite of these safeguards, at least one of the flock turned out no better, and possibly not so well, as the offspring of their poorest neighbors, whose secular and religious education and training were alike of the most meagre character, and who were permitted to run out in the byways and inhale possible contamination at every breath; and still greater is the wonder when one of their tenderly nurtured sons, who "kicked the traces" in his early youth, and finally ran away from the parental roof, returns, older in years, but with a success that could be reached only through years of self-denial, fortitude, patience, and industry.

It may be a relief to these good parents and guardians to know that it was not due to any culpable negligence or remission of duty on their part that some of their children turned out so diametrically opposite to the pattern to which it was intended they should conform, but simply to ignorance of a physico-moral law which influences cause and effect. This they had not so much refused to recognize as the fact that the constitutional temperaments of children, even of the same parents, differ largely, and the education and training suited to one temperament might be very prejudicial to another. The organic conditions which made departure from a steady life easy were systematically being backed and stimulated in the case of one child by a course of training more favorable to the growth of the weaker and more effeminate qualities, which were weakening and

prejudicial and directly opposed to the formation of that great safeguard of life built up of *manliness*, *self-dependence*, and *self-control*, so imperatively demanded in his case; while with another, escape from the enervating influences of home life, the being thrown on their own resources at an adaptable age, and the accidental conjunction of other favoring circumstances, developed strong, healthy, intellectual forces which antagonized a disposition to a self-indulgent life and carried him safely onward in spite of pitfalls and dangerous places to material success.

IV

THE INEBRIATE'S CONTINUED PROGRESS IN BUILDING UP MORAL MANHOOD

IV

The Inebriate's Continued Progress in Building up Moral Manhood

The Hypercritical Condition of Mind with Regard to Our Fellow-men very Destructive to Mental Health

The Value of Being Indulgent to the Beliefs and Opinions of Others

Manly Indulgence for the Weaknesses and Infirmities of Others

The Value of Moral Persistence

Adherence to Virtues in Harmony with Our Disposition and Associations not Moral Strength

Encouragement in a Life of Self-denial

IV

THE INEBRIATE'S CONTINUED PROGRESS IN BUILDING UP MORAL MANHOOD

The Hypercritical Condition of Mind with Regard to Our Fellow-men very Destructive to Mental Health.—The habit of dwelling upon the weaker and meaner qualities and vices of others in thought and conversation is enervating to the mental and hurtful to the moral health, and the sooner it is laid aside the better. The weak men who indulge in it are weaker than the women who do so, for where the latter have been led into the practice by reason of the restricted sphere of their activities, men have no such excuse.

On the other hand, to speak of the good traits in our associates and neighbors necessitates a restraint upon our egoism, and the desire for moral precedence in the lives of others is provocative of intellectual expansion. It is greatly developing to engage in this latter practice, which especially commends itself to a woman as the quality in a man's mind which she is

less able to emulate than any other manly trait he may possess. It is true she does at times caustically remark that "men speak well of one another because they are afraid of one another," but she does not honestly believe this, for it is the true genius of manliness in the habit which excites her respect.

The tattler of the male sex is held in quiet contempt even by the tattler of the female sex, who, though she may encourage him in his unmanly displays of smallness, meanness, and insignificance, at the same time rates him much below herself in strength of mind and character.

The value of the appreciative quality of mind with regard to others depends upon the man's intelligence and sagacity in discovering admirable traits of character not apparent to the ordinary observer, and perhaps only obscurely guessed at by the possessors themselves, and not upon an uncalculating assumption that such virtues exist, or for self-interest. Therefore in speaking of others it is well to maintain reticence on the score of their well-known faults and vices of character, and refer to their virtues and choicer traits. Although this will prove a difficult matter at first from insufficient cultivation, it will finally become as easy and fluent as the other, and he who penetrates the deepest into this undeveloped mine will ultimately be esteemed the best talker. In the generous rivalry which would spring up to outdo one another in this accomplishment, virtues and capacities now undreamed of would be brought to light and the aggregate results become incalculably beneficent. The smartest man in society would be he

who could discover the greatest number of beauties, and the dullest and stupidest he who could alone find nothing but faults and blemishes.

The weak and faulty, the discouraged and despairing, would be stimulated to live up to the character given them by others when they learned that the good they were but dimly aware of possessing elicited the praise of their social contemporaries, while the bad they were conscious of doing was treated with silent contempt. The greatest flattery would be the praise of qualities and capacities which the man knew he possessed, but with which he had never been properly credited. It would not only make him feel stronger and better, and inspire him with respect for the intelligence and admiration for the generosity of the man who openly avowed them, but it would also encourage him to give a guaranteed force to the commendation by making it still further deserved.

We have got so into the fashion of seeing strength and capacity in successful corrupt men that we fail altogether to note the greater strength and nobler capacities in unsuccessful (taking wealth as the standard of success) good men. Yet it is easier and more immediately profitable for the unprincipled man to do evil than for the good man of mediocrity to continue to do well; and therefore, the demands upon the latter's strength of resistance being greater, he is the stronger and the manlier. To be just, to be generous, in our estimate and criticism of others, is a very high grade of manliness and possibly the scarcest of all our manly qualities. To give full and complete credit to others in public

seems like hiding our own light under a bushel, yet by withholding any good word with respect to others we may be sinning against them cruelly, and may carry, by a compromising silence, a train of evil consequences to them which is sure to rebound in evil results to ourselves. The excess of praise, although it is regarded as man-worshiping, is stimulating to every quality of healthy manhood.

Ordinarily the worst of our fellow-men are the transient and emotional: colorings and expressions, externally noticeable, are no safe indications of the real man within, who is rarely sounded by the lighter gages of associated life. We must be at our best before we can get at his best, before we can draw out that moral worth in him which only responds truthfully to that which is genuinely trustworthy in ourselves. It is alone through our own manhood that we can bring his into activity, if there be any of that quality in him to respond to true calls. If we fail to do this, it may be through some lack of it in ourselves, hidden even from our own eyes through unconscious egoism; and we may feel pretty certain that what we do call out corresponds closely to that exhibited by ourselves, whether it be noble or whether it be mean. Herein lies the influence of every man or woman, either for good or mischief, in their relations with one another.

The capacity to read others and to do justice to others in speaking of them approaches to a rare genius; and as, however conscientiously we may set about it, the essay is carried on largely by a comparative analysis of qualities which we know to be within ourselves, we seldom arrive at more than faint impressions, the

silent mannerisms, leaving out the real character altogether. The study of the real man in others must be prefaced by the study of the real man in ourselves, and the doing so will develop a stronger and kinder regard for one another, outside of circumstantial aspects, which would seem to affiliate closely to that tenderness of manhood characterized by the great Formulator of our religion as "loving one another."

The Value of Being Indulgent to the Beliefs and Opinions of Others.—It is rarely that we get at the real sense, the true meaning, of a person who gives his opinions and beliefs, either in conversation or in writing, if they are apparently antagonistic to those we hold, and it may be more through our own weaknesses than the fault of the other that we so signally fail to do so. It may only require on our part a mental position of patience, kindly allowance, and withdrawal of personal prejudices for a while readily to translate his mode of working up thought and his manner of conveying that thought into our more familiar and satisfactory processes; and it is anything but manly to indulge in irritability and unreasoning criticism until we are thoroughly satisfied that our interpretation meets with his approval. When so authorized, with a just allowance for his situation in life, which may give greater or less freedom of expression, it may be that our own views will be altered through what he has advanced. Possibly his beliefs are by necessity what our own would be under analogous conditions, or they are substantially the same under a different dress. Uniformity of opinion may be more general than we think, but uniformity of expression seems impossible.

Manly Indulgence for the Weaknesses and Infirmities of Others.—It is through the moral weaknesses and infirmities of others, even to their vices (excepting that unpardonable sin of intense greed for accumulating vast fortunes at the expense of others), that our manly sympathies receive the healthful exercise they require. This necessitates on our part a relinquishment of self-flatteries, prejudices, and egoism, and merges our minds into a trained sense of the sufferings of others, not morbidly dwelling on sufferings and sins, but encouraging a healthful fellow-feeling, which prompts a rightful help to them and is at the same time helpful to ourselves. Usually, however, the weaknesses and infirmities of others seem to excite and draw to the surface our manifold weaknesses, which, instead of making us more companionable and indulgent, are apt to arouse a spirit of contradiction. We are thus made more hypercritical, severe, and domineering than usual, and thereby aggravate rather than relieve the evil.

This can be remedied only by disciplining our self-control and training our sympathetic impulses to that degree of strength which is beyond the weakness drawn out of us; in fact, throwing aside our personal egoism, self-flatteries, and prejudices. Every man and woman with these healthfully cultivated susceptibilities to the sufferings of others, which come from intimate connection with them in a proper and indulgent state of mind, is more than a missionary, more than a skilled physician. Under the moral and bodily miseries of life they are the medicines that silently but surely work

to alter the mental conditions which make sin and suffering possible.

We may exhibit stronger and more convincing evidences of sympathy and benevolence in giving our time rather than our money to alleviate all that needs alleviation in the lot of other men and women, for whom we are called upon by the spirit of manhood within us to do all that lies in our power. Unfortunately, however, we are too apt to give that which costs the least self-denial, without much regard to the necessities or the well-being of the individual requiring our assistance. That which costs the greatest inconvenience to give is not always money, and for that reason the bestowal of it may be the best suited to enable a person to help himself. It takes very little of a man's money and a great deal of the man himself to do the best he can for another, but that form of assistance which is in harmony with the man's disposition and costs no effort is the one ordinarily bestowed. The unfortunate and unsuccessful, the poor and miserable, the cruelly afflicted and innocent sufferers, and even the tempted and fallen ones may perhaps be permitted to suffer for a greater or less time in the world, not as an evidence that they, any more than the fortunate ones in life, have committed greater infractions on moral laws, and are receiving the results of their misconduct, but that their sufferings may work out for them a greater breadth of manhood than, with their organization, would otherwise be possible. The more their misery is responded to by our intelligent aid and sympathy, rather than our contempt and harsh criticism, the more we assist in accom-

plishing the end in view at the least possible expense of human suffering, that of carrying out the line of development evidently intended by the great spiritual Source from whom all that is valuable in us first emanated.

The Value of Moral Persistence.—It would seem as if the quality of manly persistence, in order to produce results of permanent value to the man and to mankind, must be educated and trained in a high moral direction and not be made subservient to selfish personal interests. The men who arrive at material success by this force of persistence and determination to achieve certain objects in life are rarely men who began their careers with a resolve to become rich without scruple at whatever cost. At first their ambition was of a more heroic type, and may not have altered until the result of this ambition was within their reach. This once obtained, bringing, as it ordinarily does, wealth in sufficient abundance to satisfy wholesome wants, these successful men in a double sense are rarely able to divorce the two in their after conduct of life. The altruistic motive has, however, been adulterated by the egoistic tendency through motives of calculating expediency, and where it commenced with the unselfish query, What good will it do? it ordinarily ends with the more fixed politic consideration, How much will it pay?

In persistence there is always strength, not necessarily manly strength, for it may be persistence in evil; but even though it be not manly, but brute strength, it is certainly of more value than the weakness of wavering, which is a continued waste of nervous manhood

all through. Persistence, if it be at all logical and reasoning, may be and often is utilized by its subsequent conversion into good.

The genuinely wicked persistence in man for a genuinely wicked purpose is fortunately of sufficient rarity to shock us when it is openly manifested; but the great majority of individuals whom we regard as persistently wicked may be nothing more than persistently self-indulgent and mentally diseased. No man is strong in manly persistence who does not finish his stage of life in this body at a point which reaches its maximum of moral persistence. There is nothing so weak and offensive as moral waverings, nothing so strong and beautiful as moral persistence, the building up of manhood on a solid, impregnable rock of stern, irrevocable resolves, which, though it may know defeats, has never known unconditional surrender of any portion of the ground it has gone over.

It is oftentimes the case, however, that the persistently successful man in business or in religion is greatly inclined to self-laudation, and indulges this weakness to an extent offensive to others who are honestly obliged to acknowledge that they have achieved no very great success in either, but, on the contrary, may be set down as failures in both. The generator of moneyed wealth and the successful genius of religion each becomes a law unto himself in his self-conscious appreciation. If it were only true that the one had built up a fortune and the other goodness by lives of painful self-denial and self-renunciation, of enduring faith and untiring persistence, in lines that were solidly against the grain of

their inclinations, then it would seem as if they deserved to have a just and favorable opinion of their merits and the right to call attention to their well-earned deserts; but, unfortunately for themselves, they do not in the greater number of cases tell the truth. Without being fully conscious of it themselves, they may have been largely the creatures of favoring circumstances, which, finding them with inherent lines of action in harmony with success, carried them through almost in spite of themselves. Instead of using any very great and exhausting labor involving self-denial, it may be that they were simply indulging themselves in habits of mind and body the most congenial and agreeable to their natural instincts and sensations; and it is refreshing, therefore, to hear occasionally of a successful wealthy man who ingenuously acknowledges that his success was a wonder to himself—that his life, instead of being a painful one of deprivations and unpleasant exhaustive demands upon his mind, was on the whole exciting and pleasurable, and a departure from such employment into uncongenial directions would have indeed been misery; that instead of being one long-continued, determined effort at overcoming difficulties and knocking down the traditionary stone walls and barriers to success, it was nothing more than passive obedience to an harmonious life of daily thought and action, made the easier by the absence of conflicting and antagonistic desires and tendencies.

Adherence to Virtues in Harmony with Our Disposition and Associations not Moral Strength.— If there is one thing more than another that a man hates to confess, it is that he cannot drink without becoming

intoxicated; yet it is much more manly to say this than the reverse, that he can drink without getting drunk. It shows that he possesses the excitable nervous-mental temperament of the intellectual man and that his higher manly faculties are largely in excess of his lower animal nature. He who says that he must drink or life is no object to him is not a healthfully developed man. His body may be in apparently good condition, his muscles hard and strong, but his mind has either never been properly disciplined in early youth or is going through degenerative changes from the presence of some insidious disease. He must either go voluntarily and at once into mental training and treatment, or be hurled into it later, with suffering and misery, by the inexorable working of the moral law, which, before turning him out a complete man, will first have ground him up into exceeding small pieces.

It is not only unmanly, but mean-spirited, for the intemperate man to declare that, although he is weak on the one point of getting drunk, he is especially strong on other temptations; that, although he gives way to inebriety, he does not do so in other vices, such as gambling, lying, stealing, taking undue advantage of another in a bargain, scandal-mongering, bearing false witness, adultery, and the like. He deceives himself and attempts to deceive others when he says so, for he knows that he does not exercise any strong force of moral resistance to these, and that the reason he does not yield to them is because he has no strong tendencies or inclinations in such directions. If they possessed one half the power over him that drink does, he would

yield to every one of them. There is no manliness in adhering to virtues which are in harmony with the disposition—no moral advancement whatever; for it might be harder to gamble than not to gamble, to take advantage of another than not to do so, to commit adultery than to subdue the prudent fear of consequences, to steal than not to steal.

The truth is that he has exhibited greater moral strength in fighting against his one great temptation, drink, than in any other direction, and it is in this one direction that his restoration to the full stature of man is to come.

The temperance zealot, lacking the appetite or desire for liquor, may be much less the man, as far as drink goes, than the inebriate who resists his craving for drink five times out of ten; and so it is with every virtue in the calendar. We are only strengthened, developed, and made rightful claimants and possessors of the title and dignity of manhood by our successful fightings with every form of weakness.

A large number of men and women go through life with the credit of being manly men and moral women, who have never had a temptation sufficiently strong and potent for a kitten not to resist on the score of impropriety, and who yet fail to resist even these.

Encouragement in a Life of Self-denial.—Let the newly resolved man bear in mind that in living his life of daily and hourly resistance to his smaller appetites, foibles, and petty indulgences, he will meet with many difficulties, and that, instead of getting easier from day to day, life will become harder, with all sorts of appa-

rently new temptations cropping out to block his pathway to reform.

He has perhaps frequently witnessed in the past this tendency of his nature to oppose his will and good resolves, and it has always proved a stumbling-block to his continuance in the right path. As he experiences day after day this seeming antagonism, and beholds a long vista of ever-growing difficulties before him, he becomes discouraged at the apparent endlessness, hopelessness, and unsatisfactoriness of his endeavors to do right, and succumbs to what he considers the inevitable. He attributes his failure to his destiny and to the devil being too much for him, ignorant that this seeming opposition to his moral recovery is nothing more than the operation of a moral law of the divine economy in one of its most beautiful workings, by which his will power and force of resistance to evil are being educated and trained in the same manner as the fond mother trains her infant child to walk, step by step. As the strength increases, so do the trials or temptings increase, making further demands upon that growing strength until it reaches its fullest development. Instead, therefore, of discouragement and despair, the mind of the struggling man should feel inspired with increasing hopefulness and continually renewing trust and thankfulness.

V

MORAL CHARACTERISTICS AND VARIOUS TYPES OF THE INEBRIATE

V

Moral Characteristics and Various Types of the Inebriate

The Inebriate in His Moral Characteristics
The Brutal Criminal Inebriate of Our Cities
The Nervous Animal Type of Inebriate
The Intellectual Type of Inebriate
The Domestic and Religious Type of Inebriate
The Brutal Criminal Inebriate in His Connection with Jails and Penitentiaries
The Spiritual Effects of Drunkenness

Diagram

V

MORAL CHARACTERISTICS AND VARIOUS TYPES OF THE INEBRIATE

The Inebriate in his Moral Characteristics.—It may seem odd to many persons to speak of the difference in the moral status of inebriates. With these a drunkard is nothing but a drunkard and there is no good in him. But the moral habits and characteristics of the individual, outside of drink, vary in accordance with his constitutional tendencies and the character of his previous education, training, and situation in life. Until the moment of intoxication he may be either a weak good man or a thoroughly vicious one. Subsequently, when he emerges from it, he returns to what he was previous to his debauch, but always with a declension in point of resistance not only to drink, but to every vice which his surroundings and distempered mind incline him to. *Fortunate is the man who can then return to a moral-intellectual environment; not so much for what it will do to cure his intemperance, but what it does accomplish in preserving him from the worst*

feature of it, the acquisition of vices, with the ultimate possibilities of crime.

The Brutal Criminal Inebriate of Our Cities.—In the foreground we have the blackguard drunkard of our streets, big of limb, broad of chest, low of brow, and black of visage; born of the gutters; the braggart and bully of his less offensive neighbors, evil triumph in his eyes; with strong assumption of physical power, but cowardly by instinct; thief and murderer by inherent qualities, and only needing an accident to make either or both; at times politic with the lowest form of animal cunning; the woman-bruiser by nature and nurture; his language as polluted as his mind, which reverences nothing but the brute force which overcomes him; always the concentrated living spawn of the accumulating growth of generations of depravity. The accidents of life sometimes make him the successful politician and the petty magistrate or alderman of our cosmopolitan cities, where he carries on his debauchery with immunity from the laws which he himself dispenses in unjust, arbitrary, and cruel decisions and sentences against his less fortunate contemporaries in vice.

The Nervous Animal Type of Inebriate.—In another class of inebriates we recognize the spoiled boy that is born of those social upheavals in which men without education, excepting that which business life develops, become suddenly well-to-do and are inspired with an ambition to elevate their sons into a more refined and cultivated social position than they themselves can hope to occupy.

With an active mind born of the parent who has per-

haps enriched himself without much scrupulous regard for the rights of others, with inherent tendencies in the direction of animal indulgences, an ill-regulated mind, ample means, and favoring environment, he very early absorbs the genius of the street more readily than that of the intellectual schools of life.

His later education is of billiard halls, concert saloons, dance houses, gambling dens, and brothels, his conversation is altogether of these, and nothing in life is worth the living unless spent "as a tale that is told," amid pleasures which appeal directly to the largely developed animal side of his brain. Although not devoid of a thin veneering of refinement and polish, it is not unlike that attributed to the Russian: "Scratch him and the Tartar appears." He is an imperfect development, imperfect at birth and made so by the character of his after training and surroundings. Spurred on by the necessity which impelled his father, he might not have differed greatly from him in the character of his success.

The Intellectual Type of Inebriate.—In the third marked type of intemperate men we find the *educated* man of refined and intellectual instincts and habits, who obtains no gratification from the pastimes of the brutish or ignorant, does not indulge in profanity, card-playing, gambling, etc., because the bent of his mind from the beginning, predetermined by the organic superiority of the intellectual qualities over the physical, possibly through a long line of cultured progenitors, is not in the direction of such enjoyments, and his surroundings have not inspired him with a habit of mind that can obtain even surcease of suffering from such practices.

He has no great vices outside of his indulgence in drink, because of the weakness of his desires, and he exercises no moral strength in resisting these, although he is apt to affect a reputation for his exemption from the common vices of ordinary drinking men.

In his alcoholic inebriation he indulges in the intellectual form of pleasure rather than the animal, and often feels more moral when drunk than when sober. He is known frequently during his drinking-bouts to have been intellectually at his best, up to the time that his excessively stimulated brain gave way, by increasing intoxication, to the impossibility of putting his thoughts into an intelligible and coherent shape. At such times, if he happens to be of a classical or moral bent of mind, he will express himself with a purity and correctness that almost equal a Cicero, a Marcus Aurelius, or a Tacitus; if he is idealistic and sentimental, in poetry that makes Homer, Dante, or Dryden seem closer to us than ever before; if humorous and witty, the brilliant sallies and bonsmots which his highly stimulated imagination conjures up transport us into an atmosphere breathing of a Sheridan or a Curran; and if patriotic, the fire and vehemence of dead orators and eloquent statesmen become renewed and living under the stimulated forces of the intoxicated brain of the nervous intellectual man.

This type, as well as the succeeding one, is the product of hereditary disease.

The Domestic and Religious Type of Inebriate.—Then, again, we have the quiet, domestic youth, who has been brought up among virtuous women, who loves

reading and the refined pleasures of home life. He is reserved, modest, and cleanly in his habits, has little if any ambition, but has the character of mind and nervous organization which would make life sweet to him as a village curé or a country parson, where his small egoism would receive its necessary aliment through the sense of being useful to his fellow-men in a quiet, non-exciting field of labor rather than in a world of competitive ambitions, struggles, and cares. He has an appreciative sense of honor and probity, qualities which he has inherited along with his liability to indulge in stimulation. To him periodical attacks of intoxicative mania seem to come as a resultant of his quiet, non-combative existence, his soft and yielding nature, the disturbing influences of uncongenial living, and as a corrective medicine for his mental and physical weakness. He is a congenital neurotic.

The Brutal Criminal Inebriate in His Connection with Jails and Penitentiaries.—These are the types that stand out more boldly than others, which are simply modifications of the foregoing specimens. With the first class referred to, where the brutal instincts are encouraged by street training and education and are accompanied by a love for and faith in depravity as a material basis of human existence, it would seem as if nothing short of being made all over again would be of any benefit in converting these into decent members of society. What we have to do in their case is not the reformation and restoration of men who have at one time led respectable and socially correct lives, but the working up of the polluted raw material into a

shape resembling humanity, with some sense of utilitarian morality. They require new minds and new bodies to begin with, before the ordinary processes of secular and moral education can be made available. The discipline and teachings of the church cannot be made effective through her customary methods, for the brains of these defective specimens of humanity are so structurally disorganized, through many succeeding generations of ignorance, degradation, and wrong-doing, that even the sensations of pleasure or pain are in them as quiescent as in a rhinoceros and are excited only through the stomach. There is nothing for religion to take hold of, and it is only by remedying the morbid organic conditions within their brains that they can be reached through the perceptive faculty. There is a constitutional restraint of the intellectual faculties, and a mental hygienic discipline and training is required to do away with this and allow of a partial development at any rate.

As this would have to be done through compulsion and by the state, the jails and workhouses might be diverted from their present position as iniquitous, legalized schools of vice and crime into a useful purpose, the conversion of the bad stock of animal men into human men. But this will never be done until the ridiculous fallacy that criminality or viciousness is a moral infraction, a voluntary transgression rather than a mental deformity, is laid aside, along with the other old moral lumber of past civilizations. It is no new theory to believe that all wickedness and weaknesses arise from organic perversion of the brain, to begin

with, and from this being continually stimulated and encouraged by a wrong education and training all through life; but we have also convincing proofs that these constitutional tendencies toward evil have been subverted, and the innate degeneracy corrected, from the fact that a large number of our morally healthy citizens of to-day started life with everything against them in this respect and undoubtedly owe their conversion to a rightful and proper training.

The economic principle involved in turning our prisons and jails into schools of mental hygiene for the building up of moral manhood on a stern and rigid mental discipline, however appreciable, would undoubtedly call out the usual protests of the moral school of gadgrinds, who would see nothing in it but awards and encouragements of crime where there should be nothing but punishment; who, in the same spirit that burned Protestant reformers as a prevention to the further spread of the crime of apostasy, would deal out blows rather than specifics. But there is little fear that this sort of discipline would ever be regarded as a pleasure by the prisoner, or that persons would commit crime in order to avail themselves of the prison education. No one will ever go to jail to accomplish his healthful education in life. Schools and hygiene are not popular with criminals; they have too decided a preference for the old ways.

The entire economy of prison organization is worked on the principle of fear as a ruling motive in conduct, and the sound of the gong carries with it the instant obedience of every inmate. Its rules are as immutable

as the laws of the Medes and Persians are said to have been. In no other way can such material be handled with safety, for kindness and indulgence are largely thrown away on these undisciplined men; but if prison life fails to accomplish any good but that of ready obedience to discipline, harsh, cruel, and oppressive as it is, and as, under any change of beliefs, it will always remain, it performs that which is of appreciable value to them and to the state. Unfortunately, however, the worth of this to the prisoner is more than counterbalanced by the poisonous influences unceasingly at work, through the admixture of perverted minds in various stages of cunning, evil ingenuity, and wrong-doing. The contagious example through this compulsory association is the immoral education the prisoner is now receiving, and this always affords the stimulus to make weak men more vicious and criminal and stronger in evil continually, while the hardened criminal, through the improvement in his physical, although not in his mental and moral, health, is becoming more dangerous to the future safety and security of society and continually depreciating in possible value as an economic factor in civilization.

The value of such a system of correction to society, if it could be successfully put into operation, would be almost incalculable. It is open to doubt if even the trade schools of our country could turn out, when their period of education terminated, more serviceable men than these rigidly disciplined, experienced, and systematically worked inmates of our prisons, if their perverted mental organizations were prepared by right-

ful training and treatment during incarceration to work healthfully, to the best advantage for themselves and for the state.

The Spiritual Effects of Drunkenness.—In closing this little treatise, it seems imperative upon us to call attention to the mischief wrought by the use of intoxicating liquors upon the hidden spiritual sources of man, and we cannot do this better than by quoting an article which appeared some years ago in "Harper's Monthly Magazine" on that subject:

"The curse of drunkenness on the side of its *physical* devastations has been abundantly depicted by the advocates of the temperance reform. The amount of grain consumed in the manufacture of intoxicating liquors; the number of men whose labor is worse than wasted in producing and in vending them; the number of lives destroyed by them; the number of paupers and insane persons whose woes are traceable to this source; the effects upon the health of individuals—all of these things are frequently set forth with sufficient fullness in impressive rhetoric. Some allowances must be made for the overstatements of zealous advocates, but there are facts enough of an appalling nature in these representations to call for the most serious thought.

"But the worst side of drunkenness is not that which appears in these familiar figures. The most frightful effects of the drink habit are not those which can be tabulated in statistics and reported in the census. It is not the waste of corn, nor the destruction of property, nor the increase of taxes, nor even the ruin of physical health nor the loss of life, which most impresses the

mind of the thoughtful observer of inebriety. It is the effect of this vice upon the characters of men as it is exhibited to him, day by day, in his ordinary intercourse with them. It is in the spiritual realm that the ravages of strong drink are most terrible.

"Body and mind are so closely related that when the one suffers the other must share the suffering; and the injury to the physical health resulting from intemperate drinking must therefore be accompanied by similar injury of the mental and moral powers. But the inclination of the popular thought is so strongly toward the investigation of the physical phenomena that the spiritual consequences of drunkenness are often overlooked. Degeneration of tissues is more palpable than degeneracy of spirit, a lesion of the brain more startling than a breach of faith; but the deeper fact, of which the senses take no note, is the more important fact, and it would be well if the attention of men could be fixed upon it.

"The phenomena to which we have referred often report themselves to the quickened perceptions of those who stand nearest to the habitual drinker. Many a mother observes, with a heart that grows heavier day by day, the signs of moral decay in the character of her son. It is not the flushed face and the heavy eyes that trouble her most; it is the evidence that his mind is becoming duller and fouler, his sensibilities less acute, his sense of honor less commanding. She discovers that his loyalty to truth is somewhat impaired, that he deceives her frequently and without compunction. This effect is often observed in the character of the inebriate.

Truthfulness is the fundamental virtue; when it is impaired the character is undermined and strong drink makes a deadly assault upon it. Coupled with this loss of truthfulness is that weakening of the will which always accompanies chronic alcoholism. The man loses, little by little, the mastery over himself; the regal faculties are in chains. How many of his broken promises are due to a debilitated will, and how many to a decay of his veraciousness, it would be impossible for the victim himself to determine. Doubtless his intention to break off his evil habit is sometimes honest, and the failure is due to the paralysis of his will.

"The loss of self-respect, the lowering of ambition, and the fading out of hope are signs of the progress of this disease in the character. It is a mournful spectacle —that of the brave, ingenuous, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear; they are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic, to the effect that the habitual use of fermented liquors to an extent far short of what is necessary to produce intoxication injures the body and diminishes the mental power.

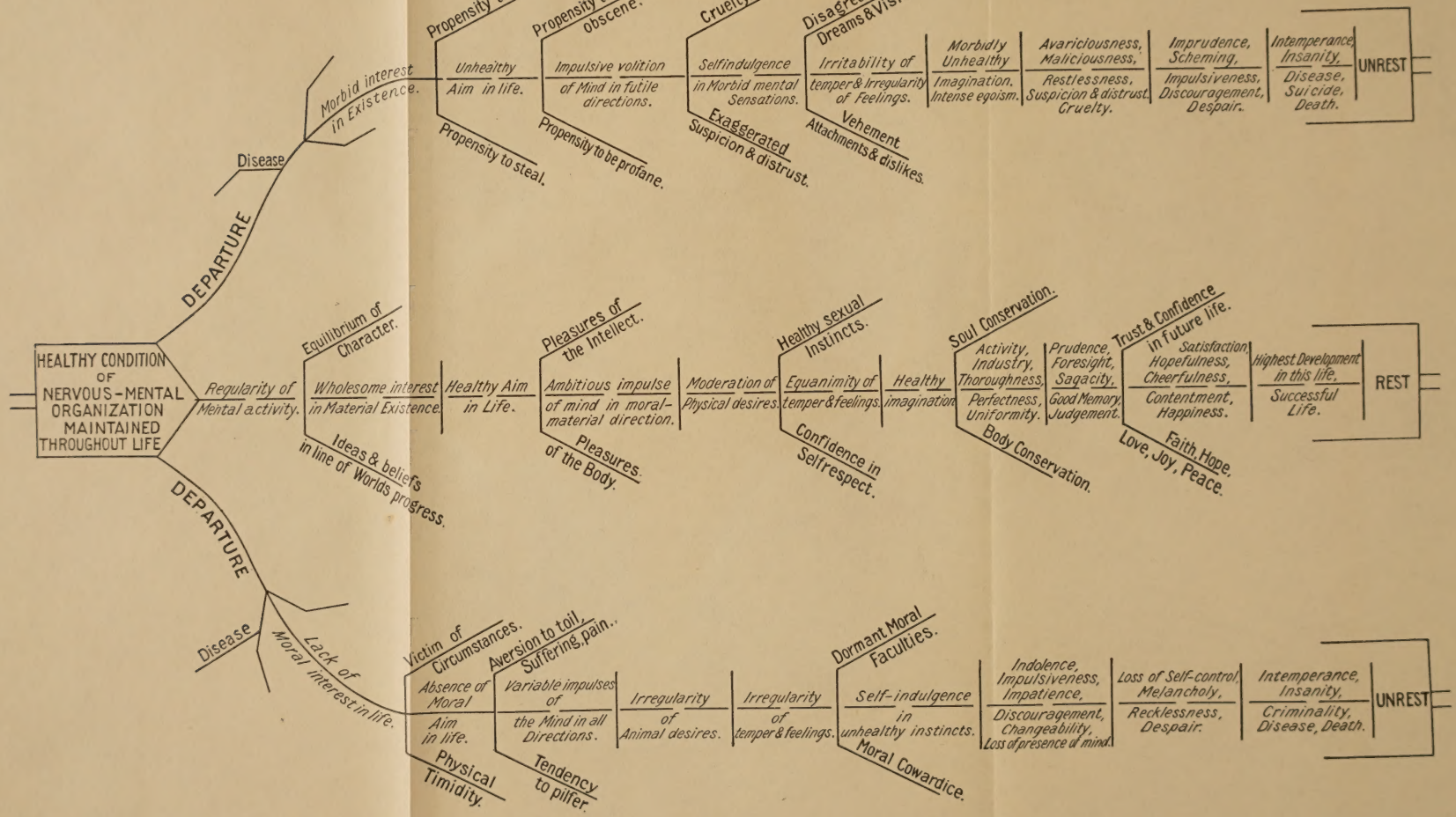
"If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to the use of fermented liquors taken in quantities which are conventionally deemed moderate, then it is certain that such use of them must result also in serious inju-

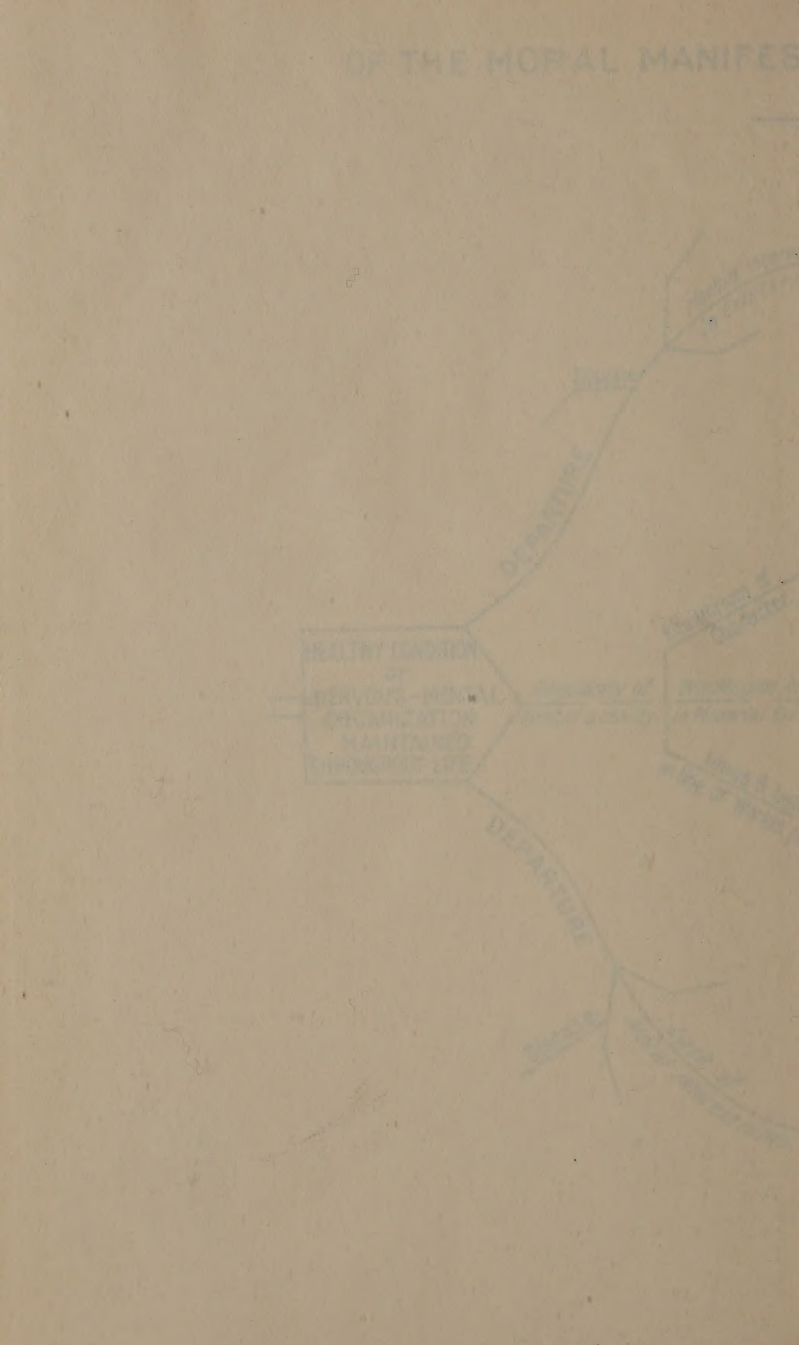
ries to the mental and moral nature. Who does not know reputable gentlemen—physicians, artists, clergymen even—who were never drunk in their lives and never will be, but who reveal in conversation and in conduct certain melancholy effects of the drinking habit? The brain is so often inflamed with alcohol that its functions are imperfectly performed and there is a perceptible loss of mental power and of moral control.

"The drinker is not conscious of this loss; but those who know him best are painfully aware that his perceptions are less keen, his judgments less sound, his temper less serene, his spiritual vision less clear, because he tarries every day a little too long at the wine. Even those who refuse to entertain ascetic theories respecting these beverages may be able to see that there are uses of them that stop short of drunkenness which are still hurtful to the mind and heart as well as the body. That conventional idea of moderation to which Sir Henry Thompson refers is quite elastic; the term is stretched to cover habits that are steadily despoiling the life of its rarest fruits. The drinking habit is often defended by reputable gentlemen to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful, in the tender and just solicitude of friendship, such words as these might be spoken: It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the fineness of its texture and the firmness of its outline, how your art deteriorates in the delicacy of its touch,

DIAGRAM

OF THE MORAL MANIFESTATIONS RESULTING FROM THE NORMAL AND ABNORMAL CONDITIONS OF THE NERVOUS-MENTAL STRUCTURE.


HEALTHY CONDITION OF NERVOUS-MENTAL ORGANIZATION MAINTAINED THROUGHOUT LIFE
DEPARTURE
Disease
Morbid interest in Existence.
Unhealthy Aim in life.
Propensity to steal.
Propensity to be obscene.
Impulsive volition of Mind in futile directions.
Propensity to be profane.
Cruelty.
Selfindulgence in Morbid mental Sensations.
Exaggerated Suspicion & distrust.
Disagreable Dreams & Visions.
Irritability of temper & Irregularity of Feelings.
Vehement Attachments & dislikes.
Morbidly Unhealthy Imagination. Intense egoism.
Avariciousness, Maliciousness, Restlessness, Suspicion & distrust. Cruelty.
Imprudence, Scheming, Impulsiveness, Discouragement, Despair.
Intemperance, Insanity, Disease, Suicide, Death.
UNREST
Regularity of Mental activity.
Equilibrium of Character.
Wholesome interest in Material Existence.
Ideas & beliefs in line of Worlds progress.
Healthy Aim in Life.
Pleasures of the Intellect.
Ambitious impulse of mind in moral-material direction.
Pleasures of the Body.
Moderation of Physical desires.
Healthy sexual Instincts.
Equanimity of temper & feelings.
Confidence in Selfrespect.
Healthy imagination
Soul Conservation.
Activity, Industry, Thoroughness, Perfectness, Uniformity.
Body Conservation.
Prudence, Foresight, Sagacity, Good Memory, Judgement.
Trust & Confidence in future life.
Satisfaction, Hopefulness, Cheerfulness, Contentment, Happiness.
Faith, Hope, Love, Joy, Peace.
Highest Development in this life, Successful Life.
REST
DEPARTURE
Disease
Lack of Moral interest in life.
Victim of Circumstances.
Absence of Moral Aim in life.
Physical Timidity.
Aversion to toil, Suffering, pain..
Variable impulses of the Mind in all Directions.
Tendency to pilfer.
Irregularity of Animal desires.
Irregularity of temper & feelings.
Dormant Moral Faculties.
Self-indulgence in unhealthy instincts.
Moral Cowardice.
Indolence, Impulsiveness, Impatience, Discouragement, Changeability, Loss of presence of mind.
Loss of Self-control, Melancholy, Recklessness, Despair.
Intemperance, Insanity, Criminality, Disease, Death.
UNREST



how the atmosphere of your life seems to grow murky and the sky lowers gloomily above you, you would not think your daily indulgence harmless in its measure. It is in just such lives as these that drink exhibits some of its most mournful tragedies."

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